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ÆSOP'S FABLES,

AS ROMANIZED BY

PHÆDRUS;

WITH A

LITERAL INTERLINEAR TRANSLATION;

ACCOMPANIED BY

ILLUSTRATIVE NOTES.

ON THE PLAN RECOMMENDED BY MR. LOCKE.

Sive hoc ineptum, sive laudandum est opus,
Invenit ILLE, nostra perfectit manus.—*Phædrus.*

ELEVENTH EDITION.

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PREFACE.

WHEN LOCKE prepared an *Interlinear* translation "for the help of those that have a mind to understand Latin Books," he did not mean that the aid of grammar was to be despised, but merely that the young student should never be disgusted by formal rules of grammar, before he had acquired some interest in the object of his studies. He says expressly—"It will help to facilitate the learning of the Latin, if he, that reads these fables with that design, will every now and then read the declensions of the Latin nouns and pronouns, and the conjugations of the verbs in the *Accidence*," &c. Having made but one *Interlinear Translation*, he was of course obliged to use the same book

both as a synthetical and analytical companion : but, for the sake of clearer distinction, we prefer assigning different departments to, a plurality of authors.

Accordingly, we confine the reader of the *Fables of Phædrus* to the earlier acquirement, deferring the process of *analysis* to the Part devoted to the *First Book of Virgil's Æneid* : and in like manner, the more advanced stages of scholarship will be severally committed to the direction of separate classics of the highest character.

This mention of Locke's Interlinear Translation leads us to say a few words on the particular book which he adopted for that purpose, nearly two centuries back, entitled "*Æsop's Fables, English and Latine.*" The origin of this Latin version of *Æsop's Fables* is very questionable ; it was most probably written by some monk, in the dark ages ; and its numerous barbarisms would tend rather to corrupt than to refine the taste of the classic student. But, at the time when Locke made this translation, it was far more requisite to establish the general principle of the method, than to furnish an unexceptionable specimen of the details of the plan. The mind of this great philosopher was chiefly devoted to metaphysics ; and he does not appear to have given exclusive attention to classical learning as an ultimate object. Perhaps, on this very account, he was better capable of forming

general notions on the subject ; and it was doubtless as much in consideration of general utility, as in conformity to the usage of schools in his own time, that he adopted a work which would fix the attention of the youthful student by its easy and familiar matter, though not recommendable as a model of Latinity.

The same motive for selection can scarcely be alleged at the present day ; and it certainly cannot be supported on the same ground. These dead letters have, in great measure, ceased to be practically useful, except in so far as they infuse into modern style a purity and elegance of word and thought ; except in so far as they enable us to wake into new life, and hold sweet converse with, “ the great of old ”—

The dead, but sceptred monarchs, who still rule
Our spirits from their urns.

These advantages may yet be derived from the study of classical writings, and with this view we scrupulously confine our volumes to the illustration of received authorities.

The general character of the writings of PHÆDRUS is too well known and approved, to require many observations in this place on his matter or his manner. Our Fabulist professes himself a Thracian by birth ; but it may safely be presumed, that he came early to Rome, on the internal evi-

dence afforded by the purity of his Latinity, which is scarcely consistent with a provincial education.

In worldly station he was not far removed from his famous original, *Æsop*, the Phrygian slave, being himself a freedman of Augustus Cæsar. And it is probable, from some of his own prefatory notices, that this similarity of condition had some influence in directing his genius to the same subject. He was not, however, a homely translator of the Greek Fables, nor even a servile imitator: for although the comparatively early age wherein he lived afforded facilities for collecting the genuine remains of *Æsop*, which modern times unhappily cannot command, Phædrus does not scruple to vary the detail of many fables, acknowledged to belong to the "Old Man;" and even to add some exclusively his own, when desirous to enforce a moral not illustrated by *Æsop*. Thus, in his prologue to the second Book, he cries us mercy for this licence, and on such a plea as to deserve it well; —

Equidem omni curâ morem servabo SENIS [*Æsopi*]:
Sed si libuerit aliquid interponere
Diversum, sensus ut delectet varietas,
Bonas in partes, Lector, accipias velia

In fact, Phædrus may almost be considered as an original author; though he only claims the praise of an actor —

Et in cothurnis prodit *Æsopus novis*.

At any rate, the free adaptation of his recognized *exemplar* to the national character of the Romans, including his frequent allusion to forms and customs unknown to the Greeks, seems to justify our titular description that the fables are not verbally *Latinized* but essentially *Romanized*.

In short, his own defence might be given in these words —

That I have ta'en away this old man's daughter,
It is most true — true I have married her :
The very head and front of my offending
Hath this extent — No more.

We fear we cannot offer so satisfactory an apology for the liberties we have taken with the legitimate offspring of Phædrus himself. It is therefore necessary to dwell on our own “unvarnished tale” somewhat more explicitly. — And, firstly, for the first count : we have not distributed these fables into five distinct Books, according to the arrangement of our author, who produced the several parts at different intervals of time. This formal discrepancy will scarcely require further notice in the case of a translation, as there is in the original no exclusive classification of *materiel* for these particular divisions. — Again : we have not included *all* the fables in this publication : this partial omission has been made, not from any disregard to the merits of all, but with a view to the consistency of our plan. Our volume being

intended as a purely elementary work, would seem to claim some adaptation to the capacity of parties who are naturally confined to the elements of learning — we mean, to the ability of the youthful novice in classical literature. For this purpose it is expedient that the subject be of such a nature as to attract and fix the attention of the school-boy; and we have therefore omitted those fables, whose purport is not brought home to simple apprehension by the medium of familiar or sensible objects. Some fables have also been excluded, as involving a moral inference less practically useful or important: and some few have likewise been omitted, whose moral, though valuable, had been clearly illustrated by a preceding story of similar tendency. — Lastly: we have passed over in the text those additaments to each fable, which go to demonstrate the application of the story, commonly distinguished by the title of “the moral.” This will seem to all a very *serious* omission; but we hope it is not indefensible. Without questioning the delicacy of dictating any application of a fable, whose form was first assumed in order to disguise offensive truths, — it may be satisfactory to state, that the moral applications which Phædrus has prefixed or subjoined are not only less attractive in matter to the young learner, but are often so obscure in form, that their sense could scarcely be comprehended by any one not perfectly

acquainted with Roman phraseology.* Besides this reason for omission, the tedious sameness of the introductory lines, which are repeated almost word for word, seems to justify the course we have adopted.† We have, however, taken care to give the substance of this appendage, in a simple English sentence prefixed to each fable, and in some few instances have ventured, for the sake of perspicuity, slightly to vary the expression of the text. Much practical advantage may be derived from the reading of a very simple fable; and on this ground we would advise the youthful student to recollect illustrations of these stories from observation or from history, according to the rational end proposed by Phædrus himself—

Quòd prudenti vitam consilio monet.

A detail of omissions is at best an ungrateful oblation; but we would fain hope for absolution at the hands of an impartial confessor. Every line, that Phædrus ever wrote, must be valuable

* To give one instance out of many, the following application of the fable of "the sheep and the stag," given in page 16, is expressed in these technical terms—

*Fraudator, nomen quum locat sponsu improbo,
Non rem expedire, sed mala videre expetit.*

† The prefatory lines to which we here allude, commonly contain an acknowledgement of the author somewhat thus expressed—

Æsopus nobis hoc exemplum prodidit, &c.

A 8

to the scholar ; but our elementary volume is not intended for the scholar. And although even here, as in more advanced parts of our series, we shall duly appreciate his criticism, we must beg to be allowed to preserve consistency of method, in preference to all other considerations.

This much being premised of the *negative* characteristics of the work, it remains that we give some account of its *positive* pretensions.

With respect to the English translation, the first impression will probably be general, that the diction is inelegant.

This we readily allow, and proceed forthwith to justification. We have endeavoured, in these pages, to avoid all attempt at supporting one language by the sacrifice of another, and have considered that an elementary work, professing to teach the *Latin* language, should be free from any shackles which its subsequent relation to the *English* language might possibly impose. It has therefore been our object, in this volume, to exhibit the character of the ancient Latin, without regard to the idiom of more modern forms of speech.

Language, though subject to some tyrannous laws in the school of the grammarian, obtains, by the judgment of the philosopher, an unqualified immunity from all arbitrary and irrational impositions. On this ground we might submit that,

whenever the phrase of the translation, conformed to the idiom of the original, may appear remote from modern use, the claims of the two conflicting forms should be rationally examined, instead of one being hastily condemned because its pretensions are hitherto unknown. We do not here, however, dwell upon this consideration: it is sufficient for our purpose, if the English version we have given, faithfully reflects the Latin, which we profess to represent.

It is easy to translate *low* Latin at once literally and intelligibly; and this is probably the reason why certain well-meaning people evince so strong a partiality for writings of this "age and mark:" unless, perchance, they choose them in the innocence of ignorance. But it is by no means easy to translate a pure *classic* author, at the same time, closely and elegantly. The different idioms of ancient and modern languages, which sometimes can scarcely be reconciled by any compromise, require the nicest discrimination in the assignment of equivalent expressions.

Hence some others of our *modern* adventurers have started with declaring that — "The idiom of the Latin differs so widely from that of the English language, as to render it impossible [for us] to translate the former into the latter literally and intelligibly by one process." We can easily believe, from the specimen which follows this can-

did declaration, that they are perfectly sincere in their confession: but we are really surprised, that they should fancy the plan which they have substituted would render the Latin any more intelligible. We must beg to differ in opinion from this sweeping enunciation, exactly in the same ratio that a particular exception differs from a universal proposition. We do not deny that there are certain idioms in any one language, which could not be faithfully represented in another: but we must think that this assumed "impossibility" is too scanty a cloak to disguise the incapacity of the translator, throughout the whole mis-representation of his author. With regard to the closeness of our version, we submit it to the scholar, without any qualification, as being quite as literal as the aforesaid *verbatim* translation, which is confessed to be unintelligible; and we submit it to the candour of the general reader to decide, whether there is one fable or period which is not comprehensible.

When we speak of *literal* translation, we do not refer to that scholastic ingenuity, which would render every Latin word by some quaint English term, containing an equal and similar quantity of orthodox *letters*. We mean that we give the true import of each original Latin word, by an English equivalent in force; and without distorting the forms of the Latin, we give the sense, the whole sense, and nothing but the sense, which is con-

veyed in the words of our text: and on this point we are not afraid to meet the verdict of any sensible jury.

On another occasion we shall submit a more lengthened dissertation on the question of close translation; as we observe that some strange notions are vulgarly entertained respecting the extent of the restrictions it imposes. The limits of this preface scarcely allow such a diversion; we must, therefore, for the present, postulate one admission, to which we trust we could demonstrate a fair claim,—that in a literal version of the classics, it is not necessary that the same Latin or Greek word should always be rendered by the same English. Yet we think it must be obvious to every one acquainted with one word more than is found in his mother-tongue, that the terms in different languages, which correspond in one *proper* sense, do not always bear precisely the same extent of *translation* to another sense remotely analogous. Thus, in reading any Latin author, we constantly find that his language requires adaptation to our own idiom; and that the same word which in a former sentence, appeared to be fully represented by one particular English, admits, in the next, a latitude of signification which that English could never comprehend. Perhaps no Latin author exemplifies this remark more clearly than *Phædrus*; who on this account is one

of the most difficult Roman classics for an English translation. The purely classical sense in which his phraseology must be understood, frequently offers violence to the prejudice of those who, from recognizing a close analogy among many modern tongues, expect that all languages must faithfully resemble one another in form, like the same object observed with prisms of a different colour.

Besides this refinement of expression, Phædrus is often sufficiently untractable from the conciseness of his style: indeed he appears to have been censured on this score, by some of his contemporaries; unless he means to record a compliment paid to himself, by subjoining these words to one of his longer stories —

Hæc exsecutus sum propterea pluribus,
Brevitate nimîa quoniam quosdam offendimus.

We have, however, taken care to obviate these difficulties with a view to the specific purpose of this Part of our Series. The design of this Elementary Part, is to give the younger learner a familiar acquaintance with the general meaning of Latin words and their inflections, without supposing the previous knowledge of grammatical distinctions.

The praxis required is detailed in our Introduction to Parsing Lessons to Virgil's *Æneid*, where we speak of the *first* passage through the Inter-

linear Translation; and is comprised in the mere technical association of the meaning of *single* Latin and English words. We have therefore endeavoured, as far as possible, to appropriate one English to one Latin term to be modified hereafter according to especial combinations; though we do not acknowledge the essential importance of this uniformity in every literal translation.

This confinement must, of course, occasion apparent awkwardness of expression in some passages. But we have not regarded such appearance in the present version: on the contrary, we have ventured to sacrifice all neatness of expression in our own language, for the preservation of a faithful reflection of the original Latin, and we trust we need not apologise to the classical tourist for adopting such a course; if it is indeed more interesting to the intelligent traveller, to compare the scenery of a foreign clime with that of his own country, than to have the same view perpetually before his eyes, though the new road may be less smooth, or less secure.

The *Notes* which have been here subjoined have in like manner been accommodated to the information of our *hospes in literarum regione*. Minute and critical discussion has been, as far as possible, avoided in this elementary volume: and without dwelling on minor distinctions of grammar, it has been our chief object to point out the leading and

essential characteristics of the Latin language. To enlarge on the remote capabilities of such a subject-matter, before clearly developing its general nature and properties, appears as adverse to the philosophy of learning, as it would be outrageous to the rules of art to shade and colour the first-sketched figure of a picture, before one half of the group was distinctly designed. On this principle all observations on nice points of etymology and construction have in great measure been omitted in this publication; and our remarks have been confined to the elucidation of those Latin idioms of speech, which are least conformable to the genius of the English language. If, however, we should sometimes have been led into an allusion less obvious to the general reader, let it not be a stumbling-block, to retard his progress; let him "skip" over it at once, and return to it hereafter: it will one day be a stepping-stone to scholarship.

This notice extends equally to the later parts of our Series — where indeed it may more frequently be applicable than in this introductory volume: But even in this place, such an intimation does not imply a departure from uniformity of design.

We have indeed professed above that the present elementary work is in great measure intended for that class of readers, who are entirely unacquainted with the rudiments of classic literature;

and it is accordingly lowered to the easy reach of the uninitiated tiro, with a degree of adaptation which might perhaps seem overstrained to one who had forgotten that himself was once a *beginner*. "That it is not an impossible thing to learn a language without first beginning with the Rules of Grammar, we see every day by women and children's learning the *French* tongue, who know not what grammar signifies."

"Another use," continues Locke, "may be made of this translation ; which is, to help strangers who understand *Latin*, to learn *English*." This purpose requires, if possible, still greater precision in the language of the version, the Latin being made only a third term whereby to compare the English with another ; and with such a view, we have duly considered this demand for accuracy, in the present volume.

But besides the tiro and the foreigner, there is still a third class of readers, by no means the least numerous, to whom we would submit both our Greek and Latin series as not unworthy of attention. There are many who have long been familiar with ancient literature, without ever having known the extent of its utility and beauty — who have had the opportunities of a regular education, and have been regularly defrauded of that particular introduction to the society of the classics, which is necessary to ensure a full enjoyment of

the precious legacy of learning bequeathed us by antiquity. The pitiful ostentation of despatch, with which the progress of raw school-boys is early goaded on, through cumbrous volumes which they never understand, is the main cause, not only of the cordial disgust too often evinced towards studies which would otherwise interest and delight, but of the deplorable incapability of those nurslings of our public schools, who are commonly held forth as classical proficient. The great object seems to be to wade through as many pages as possible in a given time: and hence arises a most loose, not to say slovenly, mode of rendering Greek or Latin into English, which is seldom corrected in the later stages of education.

We do not mean that we would confine the advanced student to the *literatim* translation we have given in this elementary volume. None can take more pleasure than ourselves in a forcible and elegant representation of the classics; and although we still must think "beauty when unadorned, adorned the most," yet there is an infinite difference between a close transparent vest, which shows the strength and symmetry of the natural form, and a loose disguise of heavy drapery, which is rudely thrown over those limbs too finely turned for an inferior artist.

To reform this "counterfeit presentment" of the classics, is the principal object of this series of

studies: and for this purpose, we have endeavoured in our early Parts, to preserve the native characteristics of our models, even at the sacrifice of grace and harmony. It is too soon to attempt a complicated group, before the proportions of a single figure are fully understood.

All extraneous illustration apart — we wish first of all that the classic student should be fairly admitted to the principles of the learned languages: when this point is once gained, it will no longer be necessary to keep so closely to the letter of this text, to the detriment of its spirit; and as we proceed to those authors, who are sometimes called the “higher classics,” we shall relax this strictness of version where it is incompatible with elegance, and shall exhibit that style of rendering the classics, which is most admired in our Universities.

Our first offers to the Public are of humble pretension; but we deprecate any hasty opinion on the effectiveness of this system, before its ultimate extent is fully developed.

Noli molestus esse omnino literis,
Majorem exhibeant ne tibi molestiam.—
Hoc illis dictum est si qui stulti nauseant,
Et, ut putenter sapere cœlum vituperant,

It were superfluous to enlarge on the abstract merits of a method, which we only presume to recommend so far as it shall be found practi-

cally useful. Suffice it to assure our readers, we shall endeavour to reverse the process of our emulous contemporaries : we shall endeavour, with some confidence in the success of the attempt, —

Non fumum ex fulgore, sed ex fumo dare lucem.

ÆSOP'S FABLES

AS ROMANIZED BY

PHÆDRUS.

PROLOGUS.

PROLOGUE.

QUAM materiam Æsōpus repperit auctor, hanc
What subject-matter Æsop devised as author, this
ego polīvi versibus senariis.* Dos† li-
I have-polished in-verses of-six-feet. The-advantage of-
belli‡ est duplex: quòd movet risum; et quòd
the-little-book is twofold: that it-moves laughter; and that

* The verse employed by PHÆDRUS consists of six feet, and is called *iambic*; though *spondees* and other feet are also admitted in its composition. A pure iambic verse requires all the six places to be occupied by the same kind (marked thus, “-”); but the common iambic metre only demands this foot in the *even* places: as,

Hānc ĕgō | pōlī|vī vēr|sībūs | sēnārīs.

Our fabulist, however, often disregards the more moderate claim.

† *Dos* means properly a “dower,” or “marriage-portion:” hence used to denote gain or possession in general.—The Latin language having no regular *article*, the English *a*, *an*, or *the*, will be combined with substantives and adjectives, when occasion requires, as if involved in the single Latin term.

‡ *Libellus* is a diminutive from *liber*, “a book,” expressive either of its small bulk, or small pretension: sometimes an adjective of similar force is also attached to such substantives, as *parvum tigillum*, “a small little-log,” in the second fable.

monet vitam prudenti concilio. Autem si quis*
 it-advises life by-prudent counsel. But if any-one
 voluerit calumniāri, quòd non tantum
 shall-have-been-willing to-cavil, because not only
 feræ, arbores loquantur, meminerit nos
 wild-animals, but trees speak, he-will-remember that-we
 jocāri fictis fabulis.
 are-joking in-fictitious fables.

1.

LUPUS ET AGNUS.

THE WOLF AND THE LAMB.

The innocent, if weak, are oppressed under false pretences.

Lupus et Agnus venerant ad eundem rivum,
 A-wolf and a-lamb had-come to the-same river,
 compulsi siti: lupus stabat superior, que
 compelled by-thirst: the-wolf was-standing higher, and
 agnus longè inferior: tunc latro incitatus
 the-lamb far lower: then the-robber [the wolf] incited
 improbâ fauce, intulit causam jurgii. "Cur,"
 by-an-unclean throat, brought-on cause of-quarrel. "Why,"
 inquit, "fecisti† istam aquam turbulentam
 says-he, "hast-thou-made that water turbid

* *Quis* is more commonly used as an *interrogative* pronoun "who?" but when preceded by the conjunctions *si*, *ne*, and similar particles, it bears an *indefinite* sense.

† In Latin a verb which asks a question frequently appears, without addition, in exactly the same form as if it made an assertion; and its force in any given passage must then be determined by the context: thus *fecisti* might mean in another place, "thou hast made."

mibi bibenti?" Laniger* contrà†
 fer-me drinking!" The-wool-bearer [the lamb] on-the-other-hand
 timens: "Quí possum, quæso, facere quod
 fearing, said: "How am-I-able, I-pray, to-do what
 quereris, Lupe? liquor decurrit à te
 thou-complainest-of, O-wolf? the-liquid runs-down from thee
 ad meos haustus." Ille, repulsus viribus
 for my draughts." He, being-repelled by-the-powers
 veritātis, ait, "Ante hos sex menses,‡
 of-truth, says, "Before these six months,
 maledixisti mihi." Agnus respondit;
 thou-hast-spoken-ill-of me." The-lamb answered:
 "Equidem eram non natus." "Herculè," inquit,
 "I-indeed was not then born." "By-Hercules," says-he,
 "tuus pater maledixit mihi." Atque ita injustâ
 "thy father spoke-ill-of me." And so with-unjust
 nece lacerat correptum.§
 death he-tears the lamb quickly-seized.

2.

RANÆ POSTULANTES REGEM.

THE FROGS REQUIRING A KING.

The least of ills is best.

Ranæ	vagantes	liberis	paludibus,	magnò
The-frogs	rambling	in-free	marshes,	with-great

* *Phædrus* often substitutes an epithet, or attribute of substance, instead of the substantive itself; thus affording an agreeable variety to the language of his narrative.

† *Contrà*, literally "on the contrary," may often in these fables be rendered more clearly "in answer."

‡ This is equivalent to the English phrase "six months ago."

§ The natural compactness of the Latin language often dispenses with the use of conjunctions: thus the original expression here im-

clamōre petiēre regem à Jove, qui compesceret
 clamour besought a-king from Jupiter, who might-restrain
 vi dissolūtos mores. Pater deōrum risit,
 by-force loose manners. The-father of-the-gods laughed,
 atque dedit illis parvum tigillum ; quod missum
 and gave to-them a-little log ; which being-sent
 subitò vadis, terruit pavidum genus motu
 suddenly into-the-shallows, terrified the-fearful race by-its-motion
 que sono. Cùm hoc jacēret diutiùs* mersum
 and sound. When this lay rather-long plunged
 limo, una fortè profert caput tacitè è
 in-mud, one *frog* by-chance puts-forth her head silently from
 stagno, et, rege explorāto, evocat
 the-pool, and, the-king having-been-examined, calls-out
 cunctas. Illæ, timōre posito, adnatant cer-
 all the other frogs. They, fear being-laid-aside, swim-to it emu-
 tātīm ; que petulans turba insilit supra lignum :
 lously ; and the-insolent rabble leaps-on above the-block-of-wood :
 quod† quùm inquināssent omni contumeliâ,
 which when they-had-polluted with-every affront,
 misère ad Jovem, rogantes alium regem, quoniam
 they-sent to Jupiter, asking-for another king, since that
 esset inutilis, qui fuerat datus. Tum misit illis
 was useless, which had-been given. Then he-sent to-them

plies—" he snatches up the lamb, and then tears it to pieces." See a fine new Engraving, illustrative of this Fable, as applied to two boys, from Mulready's celebrated picture.

* *Diutiùs*, generally rendered "longer," means in this place "longer than was expected:" a common elliptic form.

† *Quod quùm*—This frequent occurrence of the *double relative* seems rather harsh in English ; but in Latin it is not only perspicuous but elegant—here perfectly expressing "after-that they had polluted this," &c.

hydram, qui, aspero dente, cœpit corripere sin-
 a-water-snake, which, with-rough tooth, began to-seize them one-
 gulas : frustra inertes fugitant* necem : metus
 by-one : in-vain helpless they-scamper-from death : fright
 præclūdit vocem. Furtim igitur dant Mercurio
 fore-stops their voice. By-stealth therefore they-give to-Mercury
 mandata ad Jovem, ut succurrat afflictas.
 commissions to Jove, that he-may-succour them distressed.
 Tunc contra Deus inquit, " Quia nolulistis
 Then in-answer the-God says, " Because ye-were-unwilling
 ferre vestrum bonum, perferte malum."†
 to-bear your good, bear-on the-ill."

3.

SUPERBUS GRACULUS.

THE PROUD JACKDAW.

Be contented with the gifts of nature.

Graculus, tumens ināni superbiâ, sustulit
 A-jackdaw, swelling with-empty pride, took-up
 pennas, quæ deciderant pavōni, que exornāvit
 feathers, which had-fallen-from a-peacock, and decked-out
 se : deinde contemnens suos, immiscuit-
 himself : thenceforth scorning his-own friends, he-mixed-
 se formōso gregi pavōnum. Illi eripiunt
 himself-amongst the-beautiful flock of-peacocks. They snatch-out

* Verbs of this termination signify the *reiteration* of an action, and are therefore called *frequentative* : thus, *fugio* meaning "to flee," *fugito* signifies "to flee often," i. e. to be almost always on the run.

† This fable was applied to the ancient Athenians, who, from an abuse of liberty, became subject to the tyranny of the Pisistratidæ.

pennas impudenti avi, que fugant
their feathers from-the-impudent bird, and drive-him-off

rostris. Graculus, malè mulctātus, cœpit re-
with-their-beaks. The-jackdaw, badly punished, began to-

dīre mœrens ad proprium* genus: à quo
return sorrowing to his-own kind: by whom

repulsus, sustinuit tristem notam.† Tum
being-repelled, he-sustained a-sad mark. Then said

quidam ex illis quos priùs despexerat; "Si
a-certain-one of those whom before he-had-despised; "If

fuisses contentus nostris sedibus, et voluis-
thou-hadst-been content with-our seats, and hadst-

ses pati quod natūra dederat; nec ex-
been-willing to-suffer what nature had-given; neither wouldst-

pertus-esses illam contumeliam, nec tua
thou-have-experienced that affront, nor would- thy

calamitas sentīret hanc repulsam.

calamity -feel‡ this repulse.

* It will be observed that *proprium* and *suos*, in this fable, are rendered by the same English "his own;" but their meaning may be thus distinguished: *suos* implies *possession*, referring to a party in the third person before-mentioned in the sentence; *proprium* "one's own" has no reference to the person of the subject, or to the form of the sentence, but merely implies the peculiar attribute of one species, exclusively of all others of the same genus.

† This appears to refer to the penal infliction of a *stigma*, or mark of infamy, on persons degraded by the Roman Censors.

‡ It is sometimes convenient to separate the auxiliary and leading verb in English, though the force of *both* is expressed in Latin by a varied inflection of a single word: as here, *sentīret*, "would feel." In like manner some other forms of speech are rendered more clear in English by such interposition of words, though in Latin no correspondent separation of the phrase is necessary; as, *plus valeo*, more I-am-strong, (p. 8.)

4.

CANIS NATANS.
THE DOG SWIMMING

He deservedly loses his own, who grasps at another's possessions.

Canis, natans per flumen, dum ferret
A-dog, swimming through a-river, while he-was-carrying
carnem, vidit suum simulācrum in speculo
a-piece-of-flesh, saw his-own image in the-mirror
lymphārum; que putans aliam prædam ferri
of-waters; and thinking another prey to-be-carried
ab alio, voluit eripere: verū aviditas
by another, he-wished to-snatch-it-from-him; but his greediness
decepta, et demisit cibum, quem tenēbat
was deceived, and he-let-down the-food, which he-was-holding
ore: nec potuit aded attingere quem
in-his-mouth; nor could-he thus attain the other which
petēbat.
he-was-seeking

5.

VACCA, CAPELLA, OVIS, ET LEO.
THE COW, THE KID, THE SHEEP, AND THE LION.

The fellowship of the powerful is seldom faithful.

Vacca, et capella, et ovis patiens injuriæ,
A-cow, and a-kid, and a-sheep patient of-wrong,
fuere socii cum leōne in saltibus. Quū
were companions with a-lion in the-woods. When
hi cepissent cervum vasti corporis, partibus
these had-taken a-stag of-vast body, the-shares

factis, sic leo locūtus-est: "Ego tollo
 having-been-made, thus the-lion spoke: "I take-up
 primam, quia nominor Leo: tribuētis mihi
 the-first share, because I-am-named Lion: ye-will-assign to-me
 secundum, quia sum fortis: tum quia plus valeo,
 the-second, because I-am brave: then because I-am-more strong,
 tertia sequētur me: si quis tetigerit quartam,
 the-third will-follow me: if any-one shall-have-touched the-fourth,
 adficiētur* malo." Sic improbitas sola abstulit
 he-shall-be-visited with-ill." Thus unfairness alone took-away
 totam prædam.
 the-whole prey.

6.

LUPUS ET GRUS.

THE WOLF AND THE CRANE.

It is unsafe to serve the wicked.

Quùm devorātum os hæreret fauce lupi,
 When a-gorged bone was-sticking in-the-throat of-a-wolf,
 victus magno dolōre, cœpit illicere pretio singu-
 overcome with-great pain, he-began to-entice with-a-bribe the-seve-
 los,† ut extraherent illud malum. Tandem
 ral animals, that they-should-draw-out that evil. At-length

* Frequently a Latin verb is found with so general a meaning, as to admit of combination with very different substantives; thus *affici* "to be affected" may be conjoined with nouns signifying "pleasure, pain, reward, punishment, death," &c.: in which case its *specific* meaning is determined by the accompanying noun, which here serves as a qualification of the action or passion.

† In the language of Fable, brute animals being fairly considered as *persons*, we readily allow the use of the *masculine* gender, without any specified antecedent.

gruis* persuāsa-est jurejurando; que credens
 a-crane was-persuaded by-his-oath; and trusting
 longitudinem† colli gulæ, fecit periculōsam
 her length of-neck to-his gullet, wrought a-hazardous
 medicīnam lupo. Pro quo quū flagitāret
 cure for-the-wolf. For which thing when she-demanded
 præmium pactum; "Es ingrāta," inquit,
 the-reward stipulated-for; "Thou-art ungrateful," says-he,
 "quæ abstuleris caput incolume nostro‡ ore,
 "who hast-taken-away thy head unhurt from-our mouth,
 et postules mercēdem."
 and requirest hire."

7.

PASSER ET LEPUS.

THE SPARROW AND THE HARE.

Never insult the unfortunate, as if confident in your own security.

Passer objurgābat leporem, oppressum ab
 A-sparrow was-rating a-hare, overpowered by
 aquilā, edentem graves fletus: "Ubi est illa
 an-eagle, uttering heavy moans: "Where is that

* *Gruis* is the *ancient* form of the noun, commonly contracted by modern writers into *grus*.

† In poetry a *substantive* is often elegantly used instead of an *adjective*; as here, "her length of neck," for "her long neck."

‡ It is not uncommon in Latin to employ this *plural* pronoun adjective instead of the *singular* number, *meum*, "mine:" the Latin form being generally a *modest* sort of egotism, not, as in English, an assumption of *royalty*.

nota pernicitas ? Quid pedes ita cessârunt ?"
well-known fleetness ? Why have- thy feet so -stopped ?"

Dum loquitur, accipiter rapit ipsum nec-opī-
While he-is-speaking, a-hawk clutches himself [the sparrow] not-
 num, que interficit clamitantem* vano questu. Le-
aware, and kills him oft-screaming with-vain complaint. The-
 pus, semianimus, in solatium mortis ; " Qui
Hare, half-alive, for consolation of-death, answers ; Thou who
 modò secūrus irridēbas nostra mala, de-
just-now careless wast-laughing-at our illa, art-
 plōras tua fata simili querēlā."
bewailing thine-own fates with-like complaining."

8.

LUPUS ET VULPES, SIMIO JUDICE.

THE WOLF AND THE FOX, THE APE BEING JUDGE.

*A liar is never believed, even when he speaks
 the truth.*

Lupus arguēbat vulpem crimine furti ;
A-wolf charged a-fox with-the-crime of-theft ;
 illa negābat se esse proximam culpæ : tunc
she [the-fox] denied herself to-be nearest to-the-blame : then
 simius sedit iudex inter illos. Cùm uterque
the-ape sat judge between them When both
 perorāssent suam causam, simius fertur
had-pleaded-through their-own cause, the-ape is-reported

* This is another instance of the verb *frequentative*, from *clamo*
 "to cry out." See note to *fugito*, (page 5.)

dixisse hanc sententiam : "Tu vidēris non
 to-have-pronounced this sentence : "Thou [wolf] seemest not
 perdidisse quod petis : Te credo surri-
 to-have-lost what thou-seekest : Thee [fox] I-believe to-have-
 puisse quod negas pulchrè."
 purloined what thou-deniest speciously "

9.

ASINUS ET LEO VENANTES.

THE ASS AND THE LION HUNTING.

*The coward's boast deceives the ignorant, but excites
 derision with the knowing.*

Quùm leo vellet venāri, asello comite,
 When a-lion wished to-hunt, a-donkey being his comrade,
 contextit illum frutice ; et simul
 he-concealed him in-a-shrubbery ; and at-the-same-time
 admonuit, ut terreret feras insuē-
 he-enjoined, that he-should-terrify the-wild-beasts with-his-
 tâ voce, ipse exciperet fugientes. Hîc
 unusual voice, that himself should-catch them fleeing Upon-this
 auritulust subito tollit clamōrem to-
 the-long-eared-little brute suddenly raises a-clamor with-his-
 tis viribus, que novo miraculo turbat bestias ;
 whole powers, and by-the-new wonder disturbs the-beasts ;

* In order to preserve the point of this fable, we must suppose both the *wolf* and the *fox* to be already notorious liars.

† *Auritus* is a diminutive epithet from *auritus* ; the latter adjective meaning simply, "having long ears" — the former expressing also the *littleness* of the wearer.

quæ, dum paventes petunt notos exitus,
 which, while trembling they-seek well-known outlets,
 adfliguntur horrendo impetu leōnis. Qui,
 are-struck-down by-the-horrible attack of-the-lion. Who,
 postquàm fessus-est cæde, evocat asinum,
 after-that he-was-wearied with-slaughter, calls-out the-ass,
 que jubet premere vocem: Tunc ille in-
 and orders him to-suppress his-voice: Then he [the ass] in-
 solens: "Qualis vidētur tibi opera
 solent asks: "Of-what-sort seems to-thee the-service
 meæ vocis?" "Insignis," inquit; "sic ut
 of-my voice?" "Remarkable," says-he; "so that,
 nisi nōssem tuum animum que genus, fu-
 unless I-had-known thy spirit and kind, I-should-
 gīsssem simili metu."
 have-fled with-like fear."

-10.

CERVUS IMPEDITUS CORNIBUS

THE STAG ENTANGLED BY THE HORNS.

*Showy things are often prized too high, while useful
 things are undervalued.*

Cervus restitit ad fontem, quùm bibisset, et
 A-stag stopped at a-fountain, when he-had-drunk, and
 vidit suam effigiem in liquōre. Ibi dum,
 saw his-own image in the-liquid. There whilst,
 mirans, laudat ramōsa cornua, que vituperat
 admiring, he-praises his branchy horns, and finds-fault-with
 nimiam tenuitātem crurum; subitò conterritus
 the-too-great slenderness of-his-legs; suddenly alarmed

vocibus venantûm,* cœpit fugere per campum,
 oy-the-voices of-men-hunting, he-began to-flee over the-plain,
 et levi cursu elūsit canes. Tum sylva
 and with-light running baffled the-dogs. Then a-wood
 excēpit ferum; in quâ impedītus cornibus
 received the-wild animal; in which being-entangled by-his-horns
 retentis, cœpit lacerāri sævis morsibus canum.
 held-fast, he-began to-be-torn by-fierce bites of-the-dogs.
 Tunc moriens dicitur edidisse hanc vocem :
 Then dying he-is-said to-have-uttered this voice :
 " O infelīcem me ! qui nunc demûm intelligo,
 ' O unhappy me ! who now at-length understand,
 at illa profuerint mihi, quæ despexeram ;
 now those-things were-useful to-me, which I-had-despised ;
 et quantûm luctûs habuerint, quæ lau-
 and how-much of-sorrow those had,† which I-had-
 dâram !"

praised !"

* The Latin substantive signifying " man" is commonly omitted with a participle or adjective, being understood from the context, or from the form of the adjective expressed, which is used in the *masculine* gender. In like manner the Latin word signifying " thing" is understood from the *neuter* form of an epithet, as in the last two lines of this Fable.

† Here meaning " what sad consequences my high-prized horns involved."

11.

VULPES ET CORVUS.

THE FOX AND THE RAVEN.

He who listens to flatterers, will pay high for his gratification.

Quùm corvus, residens* celsâ arbore, vellet
 When a-raven, sitting-back on-a-lofty tree, wished
 comesse caseum raptum de fenestrâ; vulpes
 to-eat-up a-piece-of-cheese snatched from a-window; a-fox
 vidit hunc, deindè sic cœpit loqui: "O qui est
 saw him, thence thus began to-speak: "O what is
 nitor tuârum pennârum, corve! Quantum
 the-glossiness of-thy feathers, raven! How-much
 decoris geris corpore et vultu! Si habêres
 of-comeliness thou-bearest in-body and in-aspect! If thou-hadst
 vocem, nulla ales foret prior." At ille
 voice, no winged-creature would-be before thee." But he [the
 stultus, dum vult ostendere vocem, emisit
 raven] foolish, whilst he-wishes to-display his-voice, dropt-out
 caseum ore; quem dolôsa vulpes celeritèr
 the-cheese from-his-mouth; which the-deceitful fox quickly
 rapuit avidis dentibus.
 seized with-greedy teeth.

* *Re* in composition generally signifies "back," or "again;" but here the participle *re-sidens* might be rendered "settling," or "sitting at ease."

12.

ASINUS EGREGIE CORDATUS.

THE ASS UNCOMMONLY SENSIBLE.

The poor man changes his master, not his condition.

Timidus senex pascēbat asellum in prato: is,
 A-timid old-man was-feeding a-donkey in a-meadow: he,
 subitò territus clamōre hostium, suadēbat* asino
 suddenly terrified by-the-shout of-foes, advised the-ass
 fugere, ne possent capi. At ille† lentus;
 to-flee, lest they-might be-taken. But he [the ass] lingering said;
 “Quæso, num-putas‡ victōrem impositūrum [esse]
 “I-pray, dost-thou-think that-the-victor will-put-on
 mihi binas clitellas?” Senex negāvit
 me double pack-saddles?” The-old-man denied that he thought so.
 “Ergo, quid refert meâ cui serviam,
 “Therefore, what does-it-concern my-business what man I-serve,
 dum portem meas clitellas?”
 provided-that I-carry my-own pack-saddles?”

* The simple verb *suadeo* signifying merely “to advise,” the compound *per-suadeo* expresses fully “to give advice till it is taken,” or in one word to “persuade.”

† It will be observed that the pronouns adjective, *is, iste, ille*, are often rendered by the same word “he,” &c.: as their respective meaning cannot always be distinguished properly in English, though their use is by no means arbitrary in the Latin language.

‡ The particles, *ne, an, num*, are often joined to a Latin verb, to show that it is used *interrogatively*, when the varied form of the English expression does not require such an adjunct.

13.

OVIS ET CERVUS.

THE SHEEP AND THE STAG.

Beware of admitting bad security for a loan.

Cervus rogābat ovem modium* tritici, lupo
 A-stag asked-of a-sheep a-peck of-wheat, the-wolf
 sponsōre : at illa præmetuens dolum ; “ Lupus
 being surety : but she fore-dreading deceit, said ; “ The-wolf
 semper adsuēvit rapere atque abire ; Tu
 always is-accustomed to-snatch and to-go-off ; Thou [stag]
 fugere de conspectu velōci impetu : ubi
 art accustomed to-flee from sight with-nimble spring : where
 requīram vos, quūm dies adve-
 shall-I-see-again-for you, when the-day of payment shall-have-
 nerit ?”
 arrived ?”

14.

PARTURIENS CANIS.

THE BREEDING BITCH.

Never give the wicked an advantage.

Quūm canis parturiens rogāset alteram, ut
 When a-bitch breeding had-asked another, that

* It is difficult exactly to adjust the proportions of ancient and modern measures : *modius* is more frequently rendered a “ bushel,” but it corresponds much more nearly to our “ peck,” its capacity being the third part of a cubic foot.

deponeret foetum in ejus tugurio, impetrāvit
 she-might-deposit her young in her kennel, she-obtained-leave
 facilè : dein reposcenti locum, ad-
 easily : afterwards to-the-other-requesting-back her place, she-ad-
 mōvit preces ; exōrans* breve tempus, dum
 dressed prayers ; entreating a-short time, until
 posset ducere catulos firmiōres. Hōc
 she-should-be-able to-lead-forth her-whelps grown more-strong. This
 quoque consumpto, cœpit flagitāre cubile validiūs :
 also being-spent, she-began to-demand the-bed more-stoutly :
 “ Si potueris esse par mihi et meæ
 “ If thou-shalt-have-been-able to-be a-match for-me and for-my
 turbæ,” inquit, “ cedam loco.”
 crowd [of-young],” she-says, “ I-will-withdraw from-the-place.”

15.

LEO CONFECTUS SENIO.

THE LION WORN OUT BY OLD AGE.

The wretched are the sport of fools and cowards.

Quùm leo jacēret,† defectus annis, et desertus
 When a-lion was-lying, worn-down by-years, and forsaken

* The verb *oro* alone commonly signifies “ to entreat ” — and its compound *ex-oro* “ to prevail upon : ” but the latter is sometimes employed in the sense of the simple verb.

† It will be observed, that verbs of this form are sometimes Englished like those of a different termination ; thus *jacerat* is here rendered as if *jacebat*, and elsewhere *jacuisset* as if *jacuerat*. The form being influenced by the force of some preceding word in the sentence, the absolute meaning of the verb is merged in that which is derived from its relative position : but we avoid entering into *grammatical* dissertation in this elementary volume.

viribus, trahens extrēmum spiritum, aper ful-
 by-his-powers, drawing his last breath, a-bear with-
 mineis dentibus venit ad eum, et vindicāvit
 lightening teeth came to him, and avenged
 ictu veterem injuriam: mox taurus confōdit*
 by-a-stroke an ancient wrong: presently a-bull dug
 hostīle corpus infestis cornibus. Asinus, ut
 the-obnoxious body with-spiteful horns. An-ass, when
 vidit ferum lædit impūnè, extudit
 he-saw that-the-wild-animal was-hurt with-impunity, thumped
 frontem calcibus. At ille expīrans, "Tuli
 his forehead with-its-hoofs. But he [the lion] expiring, said: "I-bore
 indignè fortes insultāre mihi: Quōd cogor
 indignantly brave-ones to-insult me: That I-am-compelled
 ferre te, dedecus natūræ, certè bis videor mori."
 to-bear thee, O-disgrace of-nature, surely twice I-seem to-die."

* The particle *con* in composition generally signifies "together with:" but with some verbs it seems merely to denote the completeness or rapidity of the action, as if the thought and act were simultaneous. But frequently, in metrical productions, it is a gratuitous refinement to analyse such compounds.

† Literally "when he saw the wild animal to be hurt:" which form indeed is recognized in English, and is often equally perspicuous.

16.

MUSTELA ET HOMO.

THE WEASEL AND THE MAN.

He who benefits another for his own private advantage, has no right to expect a reward.

Mustēla prēnsa ab homine, quūm vellet effugere
 A-weasel caught by a-man, when she-wished to-escape
 instantem necem, "Quæso,"* inquit, "parcas mihi,
 instant death, "I-pray," says-she, "that thou-spare me,
 quæ purgo domum tibi molestis muribus."
 who clear the-house for-thee from-troublesome mice."
 Ille respondit: "Si faceres meâ causâ, esset
 He answered: "If thou-didst so for-my sake, it-would-be
 gratum, et dedissem veniam supplici: nunc
 welcome, and I-would-have-granted pardon to-thee-suppliant: now
 quia labōras, ut fruāris reliquiis quas
 because thou-labourest, that thou-mayst-enjoy the-remnants which
 sunt rosūri, et simul devores ip-
 they-are about-to-gnaw, and at-the-same-time mayst-devour them-
 sos, noli† imputāre mihi vanum beneficium."
 selves, be-unwilling to-charge to-me an-empty benefit."
 Atque locūtus ita, dedit‡ improbam letho.
 And having-spoken thus, he-put the-unfair weasel to-death.

* The conjunction *ut* "that" is commonly omitted in Latin after *quæso*, *oro*, *rego*, and similar verbs; though sometimes expressed, as in page 16.

† *Noli* "be unwilling," has sometimes the force of a simple negative particle; as if *ne imputes*, "do not charge," &c.

‡ The verb *dare* "to give" is used so generally in Latin, that it

17.

FIDELIS CANIS.

THE FAITHFUL DOG.

The favours of the wicked should be distrusted.

Quùm nocturnus fur misisset panem cani,
 When a-nightly thief had-flung bread to-a-dog;
 tentans an posset capi cibo objecto;
 trying whether he-could be-taken with-food thrown-before him;
 "Heus!" inquit, "vis* præcludere meam
 "Ha!" says-he, "thou-wishest to-fore-stop my
 linguam, ne latrem pro re domini?
 tongue, lest I-should-bark for the-business of-my-master?
 Multùm falleris: namque ista subita benignitas
 Much art-thou-deceived: for that sudden kindness
 jubet me vigilâre, ne facias lucrem meâ culpâ."
 bids me to-watch, lest thou-make gain by-my fault."

frequently requires accommodation to our English idiom: so likewise *mittere*, which means generally "to send," is often employed in a more particular sense; as, "to hurl, to offer, to present," &c. instanced in the next fable.

* The frequent use of "thou" and "thee" sounds rather quaint in English, but it seems better at first to observe this distinction between ancient and modern tongues, the Greeks and Latins not using the plural for the singular, in common parlance, like the English and French. "Custom," says Horace, "is the arbiter of language:" and the same form of speech might, in different countries, convey almost an opposite meaning: thus, in English, we chiefly apply the form "thou" to awful or magnificent subjects, whereas the French "tu" is used also as an expression of homely and familiar endearment.

18.

RANA RUPTA.

THE FROG BURST.

*He who vies with his superiors, will often be ruined
by the trial.*

In quodam prato rana conspexit bovem : et
In a-certain meadow a-frog beheld an-ox ; and
tacta invidiâ tantæ magnitudinis, inflâvit
touched with-envy of-so-great magnitude, blew-out
rugōsam pellem : tum interrogâvit suos natos :
her wrinkly hide : then she-questioned her young-ones :
“ An esset latior bove ? ” Illi ne-
“ Whether she-was broader than-the-ox ? ” They de-
gârunt. Rursus intendit cutem majore
nied *that she was*. Again she-stretched her skin with-greater
nisu ; et quæsivit simili modo, “ Quis esset
effort ; and enquired in-like manner, “ Who was
major ? ” Illi dixērunt, “ Bovem.” Novissimè
the-greater ? ” They said, “ That-the-ox was.” For-the-last-time
indignāta, dum vult validiùs inflāre sese,
indignant, while she-wishes more-strongly to-blow-out herself,
jacuit* corpore rupto.
she-fell-dead with-body burst.

* The neuter verb *jaceo*, “ to lie ” is sometimes employed in a passive sense, as “ to be slain.”

19.

VULPES ET CICONIA.

THE FOX AND THE STORK.

*Treat others as you wish to be treated, for you will
be treated as you treat.*

Vulpes dicitur invitasse prior* ciconiam ad
A-fox is-said to-have-invited first a-stork to
cœnam, et posuisse liquidam sorbitiōnem† illi
supper, and to-have-put a-liquid broth for-her
in patinâ, quam nullo modo esuriens‡ ciconia
in a-pan, which by-no means the-hungering stork
potuerit gustâre : quæ, quùm§ revocâsset
could taste : who, when she-had-invited-back
vulpem, posuit lagēnam plenam intrīto
the-fox, put before her a-flask full of-minced
cibo : inserens rostrum huic, ipsa
meat : inserting her own beak in-this, she-herself
satiâtur, et torquet convīvam|| fame : quæ
is-satisfied, and tortures her guest with-hunger : which [guest]

* *Prior*, literally "former:" the comparative degree, in all languages, belonging properly to two subjects, though sometimes remote from common use.

† *Sorbitio* means properly the action of "sipping up," but here denotes the concrete object of the action : just as we apply the English word "draught" to the liquid which is drank.

‡ Latin verbs ending in *urio* commonly imply *desire* of the action expressed by the simple verb : thus *edo*, *esum*, signifying "to eat," *esurio* signifies "to wish to eat," or "to be hungry."

§ See note to page 4, on the *double relative*.

|| Many Roman terms relating to the festive board appear to allude to "the thrill of life" supposed to pervade a social party :

quùm frustra lamberet collum lagēnæ
when in-vain she-was-licking the-neck of-the-flask,

accepimus* peregrīnam† volucrem sic locūtā
we-have-heard that-the-foreign bird thus spoke.

[esse]: "Quisque debet pati sua exempla
"Every-one ought to-suffer his-own examples

æquo animo."‡
with-even mind."

20.

VULPES ET AQUILA.

THE FOX AND THE EAGLE.

The proud oppressor is not secured from the vengeance of the lowly.

Aquila quondam sustulit catulos vulpīnos,§
An-eagle once took-up the-whelps of-a-fox,

thus *convivium* "a banquet," *conviva* "a guest," &c. are derived from *con* "with," and *vivo* "to live." Perhaps also *inuito* (above) may have some reference to this *conjunctio vite*, "the feast of reason, and the flow of soul."

* Literally, "we have received," i. e. *intelligence* or *tradition*, the verb *accipio* being often used in the sense of obtaining information.

† *Peregrina volucris* may denote "a bird of passage;" *peragro* signifying "to journey," and *volucris* "any winged creature."

‡ Hence our own word "equanimity," expressing an imperturbable evenness of temper, commonly called "patience."

§ Frequently in Latin a possessive adjective is used instead of a substantive in the genitive case. Some of these might be Englished

que posuit nido pullis, ut carperent.*
 and placed *them* in-*her*-nest for-*her*-chicks, that they-might-pick
 escam : mater, persecūta hanc, incipit orāre,
 food : the-mother, having-pursued her, begins to-pray,
 ne-importāret† sibi, miseræ, tantum luctum,
 that-she-would-not-bring-on her, wretched-one, so-great grief.
 Illa contempsit, quippe tuta lo-
 She [the-eagle] despised *the entreaty*, as being rendered safe by-the-
 co ipso. Vulpes rapuit ab arâ ardentem facem,
 place itself. The-fox snatched from an-altar a-burning torch,
 que circumdedit totam arborem flammis, miscens
 and surrounded the-whole tree with-flames, mingling
 dolōrem hosti damno sanguinis.‡ Aquila,
 pain to-*her*-foe with-the-loss of-*her*-own-blood. The-eagle,
 ut eriperet suos periculo mortis, supplex
 that she-might-rescue her-own from-peril of-death, suppliant
 tradidit vulpi natos incolumes.
 delivered-up to-the-fox *her* young-ones unhurt.

by the same part of speech, as *paternum cognōmen* "a paternal name;" but our language scarcely admits the expression "vulpine whelps."

* The Latin verb *carpo* "to-pluck," is of very *general* signification, being indifferently applied to a great variety of objects; as to *fruits, water, meat, wool, breath, sleep, ground, &c.*

† *Ne* may often be expressed by one word "lest," but is here substituted for the two separate particles *ut — non*, that — not.

‡ Blending in one common ruin her foe and her own young : *sanguis* blood, sometimes implies "offspring," which metaphor is not unknown to the English language.

21.

RANÆ METUENTES PRÆLIA TAURORUM.
THE FROGS FEARING THE BATTLES OF THE BULLS.

Small people are sufferers from the quarrels of the great.

Rana in palūde, intuens pugnam taurōrum, ait,
A-frog in a-marsh beholding a-fight of-bulls, says,
“Heu! quanta perniciēs instat nobis!” Inter
“Alas! how-great destruction presses-on us!” Being-
rogāta ab aliā, cur diceret hoc, quū illi de-
questioned by another, why she-said this, since they were-
certārent de principātu gregis, que boves
contending about the-sovereignty of-the-herd, and the-kine
degerent vitam longē ab illis? “Natio,” ait,
passed their life afar from them? “The-breed,” says-she,
“est separāta, ac genus diversum sed, pulsus
“is separate, and the-kind different; but, driven
regnō nemoris, qui profugerit, veniet in
from-the-kingdom of-the-grove, he-who shall-have-fled, will-come into
secrēta latibula palūdis, et duro pede obteret
the-secret coverts of-the-marsh, and with-hard foot will-crush
proculcātas. Ita illōrum furor pertinet ad nostrum
us trampled-on. Thus their fury relates to our
caput.”*
head.”

* That is, “it concerns our life;” *caput*, the head, as the noblest part, being considered the representative of *vitality*. Hence a *capital* punishment signifies the deprivation of life.

Horace gives an application of this fable to the subject of the *Iliad*, in the line —

“Quicquid delirant reges, plectuntur Achivi.”

22.

MILVIUS ET COLUMBÆ.

THE KITE AND THE DOVES.

He who receives assistance from an extortioner, invites his own ruin.

Quùm columbæ sæpe fugissent milvium, et
 When the-doves often had-fled-from a-kite, and
 evitâssent* necem celeritâte pennæ, raptor
 had-escaped death by-swiftness of-wing, the-spoiler
 vertit consilium ad fallaciam, et decēpit inermē†
 turned his design to guile, and deceived the-defenceless
 genus tali dolo: "Quare ducitis sollicitum
 race with-such wile as this: "Wherefore do-ye-lead an-anxious
 ævum‡ potiùs quàm creâtis me regem, (fœdere
 life rather than create me king, (a-treaty
 icto,) qui præstem vos tutas ab omni
 being-struck,) who may-warrant you safe from all
 injuriâ?" Illæ credentes tradunt sese milvio;
 wrong?" They believing deliver themselves to-the-kite;
 qui, adeptus regnum, cœpit vesci sin-
 who, having-obtained the-kingdom, began to-feed-upon them one-

* This sign of a *circumflex*, placed over the penultimate syllable of the verb, shows that *two* syllables have been contracted into *one*: thus, *evitâssent* for *evitavissent*.

† The Latin prefix *in* has a *negative* force in composition, which is preserved in many English words, though often changed for the termination "-less:" for instance, *in-ermis*, (from *in* and *arma*) means "unarmed;" *in-constans*, "inconstant;" *in-ers* (from *in* and *ars*) "artless." Perhaps both English forms are referable to a Latin derivation, for *minus* in Latin is sometimes *absolutely* negative.

‡ *Ævum* "age," is very different from *vita*, and refers to the *duration* of life, as a measure of *time*.

gulas, et exercēre imperium sævis unguibus.
by-one, and to-exercise empire with-fierce talons.

Tunc una de reliquis, "Plectimur me-
Then said one of those remaining, "We-are-punished de-
ritò."*
servedly."

23.

SAPIENS† LEO.

THE SAGACIOUS LION.

True modesty seldom misses its reward.

Leo stabat super juvencum dejectum :
A-lion was-standing over a-bullock thrown-down :

Prædator intervēnit, postulans partem : "Da-
A-plunderer came-up, requiring a-share : "I-would-
rem," inquit, "nisi solēres sumere
give-it," says-he [the lion], "unless thou-wert-wont to-take-it
per te ;"‡ et rejēcit improbum.
of thyself ;" and so he-rejected the-unfair-one.

Fortè innoxius viātor deductus-est in eundem
By-chance a-harmless traveller was-led-down into the-same

* Our own history furnishes an illustration of this fable, in the case of the Saxon heptarchy.

† *Sapiens* is usually rendered "wise," but perhaps one of the English words, *discreet*, *intelligent*, *judicious*, would approach more nearly to its classical meaning ? — *sapio* properly signifying "to re-lish ;" whence our negative epithet "insipid."

‡ *Per te*, "through thyself ;" that is, by thine own means, or, of thine own accord : adverting to the independent selfishness of the applicant.

locum, que fero viso, retulit retrò*
 place, and the-wild-animal being-seen, he-drew back
 pedem. Cui ille ait placidus; "Est
 his foot. To-whom he [the lion] says mild; "There-is
 non quod timeas; et audacter tolle
 not any thing which thou-shouldst-fear; and boldly take-up
 quæ pars debetur tuæ modestiæ."† Tunc ter-
 what part is-due to-thy moderation." Then the-
 gore‡ diviso, petivit sylvas, ut daret
 hide being-divided, he-sought the-woods, that he-might-give
 accessum homini.
 approach to-the-man.

24.

HOMO ET CANIS.

THE MAN AND THE DOG.

Never reward an offender for the sake of present expediency.

Quidam lacerātus§ morsu vehementis
 A-certain man having-been-torn by-the-bite of-a-fierce

* The verb *retulit*, alone, would express "he carried back:" so that the adverb *retrò* may be considered a redundant intensive.

† The Latin word *modestia* does not exactly correspond to our word "modesty" in its common acceptation; *modestia* being derived from *modus* a mean, or due proportion, and implying a principle of moderation and decorum in every thought and action.

‡ *Tergus*, which is nearly related to *tergum*, a back, seems here to signify "the chine."

§ It would be very easy to reflect many Latin words in our own form of language; as *laceratum*, lacerated, *vehemens*, vehement, *time-*

canis, misit malefico panem tinctum
 dog flung to-the-mischievous-animal bread stained
 cruōre, quod audierat esse remedium vulneris.
 with-gore, which he-had-heard to-be a-cure of-the-wound.
 Tunc Æsōpus sic : “ Noli facere hoc
 Then Æsop thus advised : “ Be-unwilling to-do this
 coram pluribus canibus, ne devorent nos vivos ;
 in-presence-of more dogs, lest they-devour us alive ;
 quū scīerint tale esse præmium culpæ.”
 when they-have-known such to-be the-reward of-fault.”

25.

AQUILA, FELIS, ET APER.

THE EAGLE, THE CAT, AND THE HOG.

Beware of double-tongued informers who sow dissension amongst their neighbours for selfish purposes.

Aquila fecerat nidum in sublīmi quercu :
 An-eagle had-made her nest on the-top-of an-oak :
 felis, nacta cavernam in mediâ, peper-
 a-cat, having-obtained a-hollow in the-middle, had-brought-
 erat : sus, nemoricultrix,* posuerat fœtum
 forth young: a-sow, tenant-of-the-woods, had-placed her litter

tum, tinctured, &c. ; a practice which is not uncommon with some translators :—But it seems at best a pitiful affectation to *Latinize* an English version.

* This is a combination of two words, *cultrix* (derived from *colo* to inhabit) and *nemoris* (from *nemus*, a wood) ; which would disturb the metre, if written in distinct parts.

ad imam.* Tum felis sic evertit fortuītum
 at the-bottom. Then the-cat thus destroyed her chance
 contubernium fraude et scelestâ malitiâ. Scandit
 company by-fraud and wicked malice. She-climbs
 ad nidum volucris: "Pernicies," ait, "parātur
 to the-nest of-the-bird: "Destruction," says-she, "is-prepared
 tibi, forsan et mihi miseræ: nam quòd vides
 for-thee, perchance also for-me wretched: for whereas thou-seest
 insidiōsum aprum† quotidie fodere terram,
 that-the-treacherous hog daily digs the-earth,
 vult evertere‡ quercum, ut opprimat nostram
 it-wishes to-overturn the-oak that it-may-overpower our
 progeniem facile in plano.
 progeny easily on level-ground."

Terrōre offūso, et sensibus perturbātis,
 Fright being-cast-over the eagle, and her senses confounded,

* *Ad imam (quercum)*—literally "at the lowest (oak) : " so likewise in *sublimi* means "on the lofty (oak)," and in *medid*, "in the middle (oak) ;" though such expressions would be scarcely perspicuous in English.

† The Romans did not appropriate terms to the different sex of animals so strictly as our language requires — commonly designating both male and female under the same form. Thus the names *aper* a boar, and *sus* a sow, are here applied to one individual ; which being in reality of the feminine gender, we adopt the general term "hog," in order to avoid the use of a noun which is, in English, exclusively masculine.

‡ It will be observed that the same verb *evertō* is rendered differently in two lines of this fable : the fact is, in the latter place only it is used in its *proper* sense, being employed in the former *metaphorically*. This analogy might often be preserved in English, as we say to "overturn a house," in the sense of "ruin a family ;" but it is not necessary that correspondent *proper* terms in different languages should also bear similar translation.

derēpit ad cubile setōsæ suis: "Tui nati,"
 she-creeps-down to the-bed of-the-bristly sow: "Thy young-ones,"
 inquit, "sunt in magno periculo. Nam simul
 she-says, "are in great danger. For as-soon as
 exieris pastum cum tenero grege,
 thou-shalt-have-gone-forth to-feed with thy tender herd,
 aquila est parāta rapere tibi* porcellos."
 the-eagle is prepared to-seize thy little-pigs."
 Postquàm complēvit† timōre hunc locum quoque,
 After-that she-had-filled with-fear this place also,
 dolōsa condidit sese tuto cavo: indè
 she-deceitful hid herself in-her-safe hole: thence
 evagāta noctu suspenso-pede,‡ ubi re-
 having-wandered-forth by-night on-tip-toe, when she-
 plēvit§ se et suam prolem escā, simulans
 had-filled herself and her brood with-food, pretending
 pavōrem prospiciť toto die.
 alarm she-looks-forth the-whole day.

* This might be taken—"to snatch (thy) pigs from thee;" but the dative of the personal pronoun sometimes represents the possessive.

† This form of the verb would elsewhere be rendered as absolutely perfect, but after such particles as *postquàm*, *ubi*, &c. it has a more remote relation.

‡ Literally "with foot suspended," that is, not dropt full on the ground, but set as lightly and cautiously as possible, as if *held up* at intervals for the sake of listening.

§ *Replevit* is englished, in this fable, exactly like the preceding verb *complevit*, as being scarcely distinguishable in another language: The general meaning of these prefixes has been before explained.—See note to page 14 and 18.

Aquila metuens ruīnam* desidēt ramis :
 The-eagle dreading the-fall of the tree sits-still in-the-branches :
 aper vitans rapīnam non-prodit forās.
 the-hog avoiding the-seizure of its pigs goes-not-forth out-of-doors.
 Quid multa ?† Consumpti-sunt cum
 Why should I say many things? They-were-wasted-away with
 suis inediā ; que præbuērunt largam
 their-young for-want-of-eating ; and afforded a-plentiful
 dapem catulis felis.
 feast to-the-whelps of-the-cat.

26.

DUO MULI ET LATRONES.

THE TWO MULES AND THE ROBBERS.

He who has little to lose is safer than the rich.

Duo muli ibant gravāti sarcinis : unus fe-
 Two mules were-going burthened with-packages : one was-
 rēbat fiscos cum pecuniā ; alter, saccos
 carrying hanapers with money ; the-other, bags
 tumentes multo hordeo. Ille,‡ dives onere
 swelling with-much barley. The-former, rich in-lading,

* Many verbal nouns of this form preserve an active signification, as *ruīna* from *ruo* to tumble, *rapīna* from *rapio* to seize : which sense is seldom fully attached to our words "ruin," "rapine," &c.

† This is a common ellipsis, which may be supplied thus ; *propter quid dicam multa ?* being equivalent to *denique*, lastly, in short.

‡ *Ille* "that," when applied to one of two subjects, designates the one mentioned earlier in the sentence, and is often opposed to *hic*, "this," which refers to the later of the two.

eminens celsâ cervicē,* que jactans collo
 up-rising with-lofty mane, and tossing on-his-neck
 clarum tintinnabulum; comes sequitur quiēto
 a-clear-toned bell; his companion follows with-quiet
 et placido gradu. Subitò latrōnes advolant ex
 and gentle step. Suddenly robbers fly-towards them from
 insidiis, que inter cædem tonsitant† mulum
 ambush, and amid the-slaughter gash the-[rich]-mule
 ferro: deripiunt nummos; negligunt vile
 with-iron [weapon]: they-pillage the-moneys; they-neglect the-cheap
 hordeum. Quùm igitur spoliātus fleret
 barley. When therefore the-despoiled-one was-weeping
 suos casus: "Equidem," inquit alter, "gaudeo
 his-own mischances; "I-indeed," says the-other, "rejoice
 me contemptum; nam amīsi nil, nec sum
 that-I am despised; for I-have-lost nothing, nor am-I
 læsus vulnere."‡
 hurt with-a-wound."

* It seems necessary to distinguish the version of *cervix* and *collum*, though we may not have two words exactly equivalent; the Latin *collum* being the general term for the *whole* neck, whereas *cervix* expresses only the *back-part* of the neck, sometimes the *shoulder*.

† *Tonsitant* is a verb frequentative from *tondeo*, to clip or cut, and here denotes the frequency of the wounds inflicted in this fray with the drivers.

‡ This is not exactly a counterpart to the fable in page 25, but it may be compared thereto with advantage: Horace here also furnishes a parallel —

"Sæpius ventis agitatur ingens Pinus," &c.

And Juvenal, still more closely —

"Cantabit vacuus coram latrone viator."

ANUS AD AMPHORAM.

THE OLD WOMAN TO THE VASE.

The slightest relic of past worth is an invaluable treasure.

Anus vidit epōtam amphoram* jacēre,
 An-old-woman saw an-emptied vase to-be-lying on the ground,
 quæ adhuc, Falernâ† fæce,‡ et nobili testâ,
 which still, from-Falernian dregs, and a-famous cask,
 spargeret latè jucundum odōrem. Postquàm
 sprinkled widely a-pleasant scent. After-that
 avida traxit hunc totis naribus;
 she-greedy had-drawn this with-her-whole nostrils, she exclaimed,
 "O suavis anima! qualem§ bonam dicam
 "O sweet breath! how good shall-I-pronounce
 te fuisse antehàc, cùm tales sint reliquiæ!"
 thee to-have-been ere-now, since such are thy remains!"

* *Amphora* was a determinate measure of capacity, nearly equal to nine gallons; but it is often used more indefinitely for the large bowl, or two-handed jug, in which wine was placed on the table with the dessert at a Roman entertainment.

† "Falernian" (or *Campanian* wine) was one of the most celebrated of the wines of Italy: the Romans chiefly named their wines from the districts where they were raised; just as we say "Champagne," "Burgandy," &c.

‡ Sometimes a plural substantive in one language represents a singular in another: thus the plurals "dregs, lees, grounds," are only equivalent to the singular *fax*; and *vice versâ*, the plural *insidiæ* in the former fable means simply "an ambush."

§ The adverb *quàm* more properly presents the meaning of the English "how:" but *qualis* is here an elegant substitute, as responding to the adjective *talis*.

Phædrus applies this fable to his own writings, which were produced in his old age: his relics might be thought worthy of a more delicate illustration, but the last two lines have been consecrated by application to subjects of far deeper sensibility.

28.

PANTHERA ET PASTORES.
THE PANTHER AND THE SHEPHERDS.

A friend in need is not easily forgotten.

Panthēra imprūdens olim decidit in foveam.

A-panther unaware once fell-down into a-pit-trap.

Agrestes vidēre : alii* congerunt fustes, alii

Rustics saw it : some heap-on-her clubs, others

onerant saxis : quidam contrā mise-

load-her with-stones : certain men on-the-contrary having-

riti, quippe peritūræ quamvis nemo læderet,

pitied her, as being about-to-perish although no-one should-hurt her,

misère panem,† ut sustinēret spiritum. Nox

threw bread, that it-might-sustain breath. Night

insecūta-est : secūri abeunt domum, quasi

ensued : they-careless go-away home, as-if

inventūri mortuam postridiē. At illa, ut

about-to-find her dead the-day-after. But she, when

refecit languidas vires, velōci saltu liberat

she-recruited her languid powers, by-nimble bound frees

sese. foveâ et concito gradu properat

herself from-the-pit-trap, and with-hurried step hastens

* *Alii* "others," when repeated, distinguishes different persons, and may often be literally englished where there is a multitude of parties; but here it seems more clear to say "some" — "other."

† *Panis* appears to have been used as a general term for food, like our own word "bread:" So Juvenal may mention — *Panem et Circenses*.

in cubile. Paucis diēbus interpositis, pro-
 into *her* *lair*. Few days having-interposed, she-
 volat, trucīdat pecus, necat pastōres ipsos,
 flies-forth, slaughters the-cattle, kills the-shepherds themselves,
 et vastans cuncta, sævit irāto impetu. Tum
 and devastating all *things*, rages with-angry attack. Then
 timentes sibi, qui pepercerant feræ,
 fearing for-themselves, *they* who had-spared the-wild-beast,
 recūsant haud damnum, tantūm rogant
 refuse not the-loss of *property*, and only ask
 pro vitâ. At illa : “ Memini qui
 for life. But she [the panther] *answers*: “ I-remember who
 petierint me saxo, qui dederint panem ;
 attacked me with-stone, who gave me bread ;
 absistite vos timōre ; revertor hostis illis qui
 desist ye from-fear ; I-return a-foe to-those *only* who
 læserant me.”
 had-hurt me.”

29.

MUSCA ET MULA.

THE FLY AND THE MULE.

*Fools laugh at the slow advancement of their betters,
 without consideration of existing obstacles.*

Musca sedit in temōne, et increpans
 A-fly sat on the-pole of a chariot, and rating
 mulam, inquit, “ Quām tarda es ! vis
 the-mule, says, “ How slow thou-art ! wilt-thou
 non progredi citiùs ? Vide, ne compungam
 not advance faster ? See, lest I-prick

tibi collum dolōne." Illa respondit :
 thy neck with-my-sword-stick." She answered :
 " Moveor non tuis verbis ; sed timeo istum,
 " I-am-moved not by-thy words ; but I-fear him,
 qui sedens primâ sellâ, temperat meum jugum
 who sitting on-the-fore seat, governs my yoke
 lento* flagello, et continet ora spumantibus
 with-slow whip, and holds-in my mouth with-foaming
 frænis : Quapropter aufer frivolum inso-
 bits : Wherefore away-with thy worthless inso-
 lentiam ; namque scio ubi strigandum..est,† et
 lence ; for I-know where I-am-to-stop, and
 ubi currendum."
 where to-run."

30.

CANIS ET LUPUS.

THE DOG AND THE WOLF.

A needy freeman is happier than a rich servant.

Lupus, confectus macie, fortè occurrit
 A-wolf, worn-out with-leanness, by-chance met-with
 cani perpasto : dein ut restitērunt salutantes
 a-dog high-fed : then as they-stood greeting

* It seems preferable to give the most common meaning of a word, when it is any way admissible ; though *lentus* (contracted from *lenītus*) might, in this passage, be rendered " pliant" or " flexible."

† The construction is — ubi est [mihī] strigandum, " where it is for me to stop ;" or " where it is to be stopped by me."

invicem; "Undè, quæso, sic
 mutually, the wolf asks; "Whence, I-pray, art-thou- so
 nites? Aut quo cibo fecisti tantum
 -sleek? Or by-what food hast-thou-made so-much
 corporis? Ego, qui sum longè fortior,
 of-body? I, who am far more-strong,
 pereo fame." Canis simplicitèr:
 am-perishing with-hunger." The-dog answered simply:
 "Est eadem conditio tibi, si potes
 "There-is the-same condition for-thee, if thou-art-able
 præstare par officium domino." "Quod?"
 to-perform an-equal duty for-a-master." "What is it?"
 inquit ille. "Ut sis custos liminis, et
 says he. "That thou-be guard of-the-threshold, and
 tueāris domum à furibus noctu." "Ego verò
 defend the-house from thieves by-night." "I in-truth
 sum parātus. Nunc patior nives quæ* imbres,
 am prepared. Now I-suffer snows and showers,
 trahens asperam vitam in sylvis. Quantò faci-
 dragging a-rough life in the-woods. How-much more-
 lius est mihi vivere sub tecto, et otiosum†
 easy is-it for-me to-live under a-roof, and indolent
 satiāri largo cibo!" "Veni ergò
 to-be-satisfied with-plentiful food!" "Come therefore

* It has a more scholarlike effect in pronunciation, to combine this enclitic particle with the word conjoined, but perspicuity is preferable in an *Elementary Book*. This remark applies also to *mecum* at the top of the next page.

† The dative *otioso* would be of more regular construction; but the case of the adjective appears to be changed in order to avoid ambiguity.

cum me." Dum procēdunt, lupus adspicit
 with me." While they-proceed, the-wolf beholds
 collum canis detritum à catēnâ. "Undè
 the-neck of-the-dog to have been rubbed by a-chain. "Whence
 hoc, amīce?" "Est nihil."* "Tamen, dic,
 this, my friend?" "It-is nothing." "Yet, tell me,
 quæso." "Quia videor acer, alligant me
 I-pray." "Because I-seem fierce, they-bind me to my kennel
 interdiū, ut quiescam luce, et vigilem quàm
 during-the-day, that I-may-rest by-light, and may-watch when
 nox venerit: solūtus crepusculo, vagor quâ
 night has-come: being-loosed at-twilight, I-wander where
 visum-est: panis adfertur ultrò:
 it-has-seemed pleasant: bread is-brought-to me spontaneously:
 dominus† dat ossa de suâ mensâ:
 the-master-of-the-house gives-me bones from his-own table:
 familiâ jactat frusta, et pulmen-
 the-family [servants] throws me broken-victuals, and tit-
 tarium,‡ quod quisque fastīdit. Sic sine labōre
 bits, which each disdains. Thus without labour

* The narrative clauses — "he said," "he answered," &c. are omitted in dialogue, where there is a rapid change of speakers. It is usual to prefix initial letters to the different parts; but the inverted commas, used above, will clearly distinguish the respective sentences assigned to each party.

† *Dominus*, "Lord," is derived from *domus* a house: and although it lost its primary signification in monkish Latin, it is no profanation of sacred subjects to preserve the original idea — "Thy house, O Lord, is the house of prayer!"

‡ With the early Romans this word meant simply "a mess of porridge," which constituted their chief *victuals*; but with epicures

meus venter implētur." "Age,* si est+
 my belly is-filled." "Come-now, if thou-hast
 animus abīre quò, est licentia?" "Est
 a-mind to-go-away any-whither, is-there leave?" "There-is
 non planè,"† inquit. "Fruere quæ laudas,
 not altogether," he-says. "Enjoy what-things thou-praisest,
 canis; nolo regnāre, ut sim
 O-dog; I-am-unwilling to-reign, on such condition that I-be
 non liber mihi."
 not free for-myself."

31.

DICTUM SOCRATIS.

A SAYING OF SOCRATES.

*True friends are seldom so numerous as to require a
 large house for their reception.*

Quùm	Socrates	fundâsset	parvas	œdes
When	Socrates	had-founded	small	buildings

of later date, it signified either what the French call a *bonne bouche*, or otherwise something to stimulate the stomach, as contradistinguished from substantial satisfying food. Phædrus may perhaps refer to its original acceptation.

* *Age* — This verb is often used adverbially in a sense of encouragement, corresponding to the French *courage*! We have an old expression something more similar — "up and be doing."

† Literally "if there is a mind to thee:" This is a very near coincidence of idiom with our own. The French use the word *envie*, which is not so pretty.

‡ This English is a little accommodated to perspicuity. *Planè* means properly "levelly:" but here it implies "without obstacle, or stumbling-block."

sibi — (cujus mortem fugio non, si adse-
for-himself — (he, whose death I-shun not, if I-could-
quar famam; et cedo invidiæ, dummodò
attain his fame; and I-yield to-envy, provided-that
absolver, cinis:*) sic, ut solet fieri,
I-be-acquitted, when I am ashes :) — thus, as is-wont to-be-done

è populo, nescio quis;—"Talis vir,
said one of the-people, I-know-not who;—"Being such a-man,
quæso, ponis tam angustam domum?"
I-pray, dost-thou-lay so narrow a-house?"

Inquit, "utinam impleam hanc veris
"I wish," says-he, "that I-could-fill even this with-true
amīcis."
friends."

32.

MARGARITA IN STERQUILINIO.

THE PEARL IN THE DUNGHILL.

*A valuable treasure is worthless in the hands of the
unskilful.*

Pullus gallinaceus, dum quærit escam, repperit
The-chick of-a-fowl, while it-seeks-for food, finds

* The persons of this fable are not quite so familiar to boyhood, as most of the "confabulators" admitted into our volume. But the fable is valuable not only from its real point, but also from the personal parenthesis which Phædrus has introduced, allusive to the unmerited persecution of the famous Athenian Philosopher.

It was customary with the Greeks and Romans to burn dead bodies, and preserve the ashes in urns.

margaritam in sterquilinio: "Quanta res,"
 a-pearl in a-dunghill: "How-great a-thing,"
 inquit, "jaces indigno loco! O, si quis
 says-he, "thou-liest in-an-unworthy place! Oh, if any-one
 cupidus tui pretii vidisset, redisses
 desirous of-thy worth had-seen thee, thou-wouldst-have-turned
 olim ad maximum splendorem! Ego, qui in-
 long-since to the-greatest splendour! I, who have-
 vĕni te, cui cibus est multò potior,* nec
 found thee, to-whom food is much preferable, neither can
 prodesse tibi, nec potes mihi quid
 be-of-use to-thee, nor canst-thou be of use to-me in any-
 quam."
 thing."

33.

APES ET FUCI, VESPA JUDICE.

THE BEES AND DRONES, THE WASP BEING JUDGE.

*The real author of one good work will be known by
 his capability to produce another of similar worth.*

Apes fecerant favos in altâ quercu: hos
 Bees had-made honey-combs in a-lofty oak: these
 inertes fuci dicēbant esse suos. Lis
 the-lazy drones said to-be their-own. The-litigation

* Potior means literally "more powerful" — but it is often used in the sense of "more worthy or desirable:" hence the adverb potiùs "rather."

deducta-est ad forum,* vespâ judice: quæ,
 was-brought-down to the-court, a-wasp being judge: who,
 cùm nôsset utrumque genus pulcherrimè,
 since she-had-observed each race most-clearly,
 proposuit hanc legem duâbus partibus: "Corpus
 proposed this law to-the-two parties: "Your body
 est non inconueniens,† et color par, ut
 is not uncorrespondent, and your colour is similar, so-that
 res planè venerit meritò in dubium. Sed,
 the-matter evidently has-come deservedly into doubt. But,
 ne mea religio peccet imprûdens, accipite
 lest my scruple should-err unaware, take-to you
 alveos, et infundite opus ceris;‡ ut ex
 the-cells, and pour-in your work to-the-wax; that from
 sapōre mellis, et formâ favi,
 the-flavour of-the-honey, and the-form of-the-honey-comb,
 auctor horum, de quîs agitur nunc,
 the-author of-these things, concerning which action-is-brought now,

* The Roman *forum* nearly corresponds to the Greek *Agora*, but no English word exactly corresponds to either. The ancients pleaded in the *market-place* in the open air.

† The language of this fable is a striking instance of the great extent to which some English words, similar in form to the Latin, have departed, in common parlance, from their proper and original meaning, as *inconueniens*, *religio*, *imprudens*, &c. — It also furnishes examples of the closeness with which some technical terms have been preserved, as *partibus*, *agitur*, *conditio*, *sententia*, &c.

‡ Our language scarcely knows the plural "waxes," which is given in the Latin. But one language can scarcely complain of the other for such arbitrary usage: see note to page 34.

appareat." Fuci recūsant. Conditio placet
 may-be-apparent." The-drones refuse. The-condition pleases
 apibus.* Tunc illa sustulit talem sen-
 the-bees. Then she [the wasp] delivered such sen-
 tentiam: "Est apertum, quis non-possit,
 tence as this: "It-is obvious, who can-not make
 aut quis fecerit; quapropter restituo apibus
 or who has-made them; wherefore I-restore to-the-bees
 suum fructum."
 their-own produce."

* Phædrus appears to us to insinuate in this fable, that some one had laid claim to his own productions: otherwise the point of these lines which he subjoins is not very obvious—

Hanc præterissem fabulam silentio,
 Si pactam Fuci non recusassent fidem.

The *persons* of this fable, as well as the *moral*, remind us of the famous challenge of Virgil—

Hos ego versiculos feci, tulit alter honores:
 Sic vos non vobis — [*terque quaterque datum.*]

34.

ÆSOPUS LUDENS.

ÆSOP PLAYING.

All work and no play makes Jack a dull boy.

Quidam Atticus,* quùm vidisset Æsōpum
 A-certain Attican, when he-had-seen Æsop
 ludentem nucibus† in turbâ puerōrum, restitit,
 playing at-nuts in a-crowd of-boys, stopped,
 et risit quasi delīrum: quod simul senex
 and laughed-at him as-if silly: which as-soon as the-old-man
 sensit, potiùs derisor quàm deridendus,
 perceived, he, rather a-laughter-down than one to-be-laughed-down,
 posuit in mediâ viâ arcum retentum: "Heus!"
 placed in the-middle of the-road a-bow unbent: "Ho!"
 inquit, "sapiens, expedi quid fecerim!" Po-
 says-he, "wise-one, explain what I-have-done!" The-
 pulus concurrit. Ille torquet se
 people runs-together. He [the laughter] torments himself
 diù, nec intelligit causam questionis positæ:
 a-long-time, nor understands the-cause of-the-question put:

* Attica was the country, of which Athens was the capital city. A chief city is sometimes called a *metropolis* of the country; but, properly speaking, "a mother city" is not so related to its original territory, though it may be to its colonies.

† The game at "nuts," whether Greek or Roman, was proverbially appropriated to children.

novissimè succumbit. Tum sophus vic-
 at-last he-gives-up. Then the-philosopher vic-
 tor : "Citò rumpes arcum, si
 torious, thus expounds it: "Soon thou-wilt-break the-bow, if
 habueris semper tensum; at si lax-
 thou-shalt-have-had it always stretched; but if thou-shalt-have-
 âris quùm voles, erit utilis."
 loosened it, when thou-shalt-wish, it-will-be useful."

35.

ARBORES IN TUTELA DEORUM.

THE TREES IN THE GUARDIANSHIP OF GODS.

The book is valuable for its fruit, not for its leaves.

Olim, Divi legērunt arbores, quas vel-
 Formerly, the-Gods chose the-trees, which they-would-
 lent esse in suâ tutelâ. Quercus placuit
 wish to-be in their-own guardianship. The-oak pleased
 Jovi,* et myrtus Veneri: laurea Phœbo,
 Jupiter, and the-myrtle Venus: the-laurel pleased Phœbus,
 pinus Cybēlæ, celsa populus Herculi. Mi-
 the-pine Cybele, the-lofty poplar Hercules. Mi-

* *Jovis* is an irregular inflection of *Jupiter* — the Romans not having a simple name in the nominative for this "Father of Gods and men;" which we have in this fable thought proper to translate *verbatim*, to distinguish it from Virgil's *hominum sator atque Deorum*.

nerva, admīrans, interrogāvit quare sumerent
 nerva, wondering, inquired wherefore they-should-take
 steriles. Jupiter dixit causam; "Ne vide-
 barren-trees. Jupiter spoke the-cause; "Lest we-should-
 āmur vendere honōrem fructu." "At, me-
 seem to-sell honour for-fruit." "But, by-
 herculè, quod quis voluerit, narrābit:
 Hercules, what any-one shall-have-wished, he-shall-tell,
 olīva est gratior nobis propter fructum."
 the-olive is more-grateful to-us on-account-of its fruit."
 Tunc sic genitor Deōrum, atque sator homi-
 Then thus the begetter of-Gods, and planter of-
 num: "O nata, meritò dicere sapiens
 men answered; "O daughter, deservedly thou-art-called wise
 omnibus: Nisi quod facimus est utile, gloria
 by-all: Unless what we-do is useful, glory
 est stulta."*
 is foolish."

* This attribution of the several trees to different deities is a very poetical part of ancient mythology: the moral of this fable is admirable, and need not be confined to the sentence we have given: yet we could almost pardon some ambitious spirits to whom a sprig of laurel is more grateful than a dish of olives.

36.

PAVO AD JUNONEM.

THE PEACOCK TO JUNO.

*Whenever you have reason to acknowledge your inferiority in one respect, be satisfied with the recollection of your own superiority in another.**

Pavo venit ad Junōnem, ferens indignè
 A-peacock came to Juno, bearing-it indignantly
 quòd tribuerit non sibi cantus lusciniæ :
 that she-assigned not to-him the-songs of-the-nightingale :
 illum esse admirabilem cunctis
 that-he [the nightingale] was to-be-admired by-all
 auribus; se deridēri, simul ac miserit
 ears; that-himself was-laughed-down, as-soon as he-uttered
 vocem. Tunc, gratiā consolandi, Dea
 a-voice. Then, for-the-sake of-consoling, the-Goddess
 dixit: "Sed formā vincis, vincis magni-
 tudine; nitor smaragdi præfulget tuæ collo :
 size; the-brilliance of-the-emerald outshines on-thy neck :

* A moral similar to this has been illustrated before, page 5 ; but its repetition seems admissible on account of its *variation* of language. In fact the moral is not quite identical, as its point seems to tend hitherward — If you have not riches in gold, you may have riches in talent, or learning, or accomplishment ; if you have not rank in pedigree, you may have rank in nobleness of spirit ; if you are not beautiful in body, you may be beautiful in mind, and lovely in the " beauty of holiness."

Si pendere te voles, seponere pecuniam, domum, dignitatem, intus te ipse consule.—*Seneca*.

que explicas gemmeam caudam pictis
 and thou-unfoldest a-jewelled tail with-pictured
 plumis." "Quò," inquit, "mî
 plumes." "Wherefore," says-he, "hast thou given to-me
 mutam speciem, si vincor sono?"
 a-dumb shapeliness, if I-am-surpassed in-sound of voice?"
 "Partes datæ-sunt* vobis arbitrio fatōrum:
 "Shares have-been-given to-you by-the-will of-the-fates.
 tibi forma, aquilæ vires, luscini
 to-thee is given beauty, to-the-eagle strength, to-the-nightingale
 melos, corvo augurium, cornīci lævo omina;
 melody, to-the-raven augury, to-the-crow sinister omens;
 que omnes sunt contentæ propriis
 and all the other birds are contented with-their-own
 dotibus."
 portions."

37.

MUSTELA ET MURES.

THE WEAZEL AND THE MICE.

Beware of confiding in superficial appearances.

Quùm mustēla, debilis annis et senectâ,
 When a-weazel, weak with-years and with-old-age,

* The proper analysis of passive *perfect* tenses in Latin, is often misunderstood from the form in which they are exhibited in grammars. The truth is — a completeness of the act is expressed by the Latin participle, which sense is not always assigned to the English; and we are therefore obliged to give a *perfect* form to the auxiliary verb, contrary to the idiom of the Latin.

non valēret assequi velōces mures, involvit
 was- not -able to-overtake the-fleet mice, she-rolled
 se farīnā, et adjēcit negligenter obscūro
 herself in-meal, and threw herself negligently into-a-dark
 loco. Mus, putans escam, assiluit, et
 place. A-mouse, thinking it food, leapt-towards it, and
 compressus occubuit neci:* alter pe-
 being-squeezed by the weasel met-with death: another pe-
 riit similiter, deinde tertius. Aliquot se-
 rished in-like-manner, then a-third. Some-few having-
 cūtis, venit et retorridus, qui sæpe
 followed, there-came also a-shrivelled old-mouse, who often
 effugerat laqueos et muscipulam, que cer-
 had-escaped-from springes, and mouse-trap, and dis-
 nens procul insidias callidi hostis, inquit,
 cerning at-a-distance the-snares of-the-crafty foe, he-said,
 "Sic valeas, ut es farīna, quæ
 "So may-thou-thrive, as thou-art really meal, who
 jaces."
 liest-there."†

* This is a most untractable phrase in English: *occumbere neci* means literally, for one "to fall upon death," and answers nearly in sense to *death falling upon one*; but the verb is sometimes used *absolutely* in the same signification, as by Virgil —

Tydide, mene Iliacis occumbere campis

Non potuisse? tuāque animam hanc effundere dextrā?

† That is—may you thrive in proportion to the reality of your present appearance.

Phædrus applies this Fable to some of his readers, who missed the moral point of his stories; implying also that his satire could bite those who undervalued his pretensions.

38.

VULPES ET UVA.

THE FOX AND THE GRAPE.

Fools pretend to despise what they cannot attain.

Vulpes coacta fame appetēbat uvam in
 A-fox compelled by-hunger was-aiming-at a-grape on
 altâ vineâ, saliens summis viribus: quam
 a-lofty vine, leaping with-her-highest powers: which
 ut potuit non tangere, ait, discēdens; "Est
 when she-could not touch, she-says, departing; "It-is
 nondum matūra, nolo sumere acerbam."
 not-yet ripe, I-will-not take a-sour-one."

39.

EQUUS ET APER.

THE HORSE AND THE BOAR.

*He who engages the assistance of a powerful avenger
 makes a master for himself.*

Aper, dum volūtat sese, turbāvit va-
 A-boar, while he-rolls- himself -about, disturbed the-
 dum, quò equus fuerat solitus sedāre
 shallow [stream], where a-horse had-been used to-allay
 sitim. Hinc lis orta-est. Sonipes,
 his thirst. Hence strife arose. The horse of sounding-foot,
 irātus fero, petiit auxilium hominis;
 angered with-the-wild-beast, besought the-assistance of-a-man;

levans quem dorso, rediit ad hostem :
 lifting whom on-his-back, he-returned to the-foe :
 eques, post-quàm interfēcit hunc telis
 the-horseman, after-that he-slew this boar with-darts
 jactis, traditur locūtus-[esse]* sic : " Lætor
 hurled at him, is-reported to-have-spoken thus : " I-am-glad
 me tulisse auxilium tuis precibus ; nam
 that-I bore assistance at-thy entreaties ; for
 cepi prædam, et didici quàm utilis sis."
 I-have-taken a-prey, and have-learned how useful thou-art."
 Atque ita coēgit invītum, pati
 And thus he-compelled the horse, though unwilling, to-suffer
 frænos. Tum ille mœstus : " Dum
 the-bits. Then that horse sorrowful said : " Whilst
 demens† quæro vindictam parvæ rei, reperi
 I-senseless -seek-for vengeance for-a-little thing, I-have-found
 servitūtem."
 slavery."

* The auxiliary verb is frequently suppressed in Latin, as sometimes in English ; — particularly in the infinitive mood, where the participle fully expresses the state of the action.

† *De* in composition is commonly *privative*, not merely *negative* : thus, *de-mens* signifies " deprived of mind," whereas *a-mens* simply means " without mind."

Mens and *animus* are often translated by the same English term " mind ;" but the two words are very different in force. *Animus* properly means " animal spirit ;" *mens* " intellectual perception." It is true that *animus* is used to designate the immortal soul ; but it refers only to the *vital* principle, whose existence after bodily dissolution was doubtful till the revelation of Christianity, — and it has no reference to that power of *contemplation* with the " mind's eye," which Aristotle considers the apex of felicity.

40.

VIPERA ET LIMA.

THE VIPER AND THE FILE.

Better ascertain the strength of your antagonist before commencing on the offensive.

Vipera venit in officinam fabri. Hæc,
 A-viper came into the-workshop of-an-artizan. She,
 quùm tentāret si esset qua res cibi,
 when she-was-trying if there-were any matter of-food,
 momordit limam. Illa contrā inquit con-
 bit a-file. That [file] in-answer says con-
 tumax ; “ Quid stulta, captas lædere
 temptuous ; “ Why, foolish-one, dost-thou-affect to-hurt
 me dente, quæ adsuēvi corrodere omne
 me with-thy-tooth, me who am-accustomed to-gnaw all
 ferrum ?”
 iron ?”

41.

VULPES ET HIRCUS.

THE FOX AND THE HE-GOAT.

When a person of bad character offers you a place, beware lest he use you as a tool for his own work.

Quùm vulpes inscia decidisset in pu-
 When a-fox inadvertent had-fallen-down into a-

teum, et clauderētur margine altiōre,* hir-
 well, and was-enclosed by-the-brink rather-high, a-he-
 cus sitiens devēnit in eundem locum; si-
 goat thirsting came-down into the-same place; at-
 mul rogāvit, "An liquor esset dulcis,
 the-same-time he-asked, "Whether the-liquid was sweet,
 et copiōsus?" Illa moliens fraudem; "De-
 and plentiful?" She devising guile answered; "De-
 scende, amīce; tanta est bonitas aquæ ut
 scend, friend; so-great is the-goodness of-the-water, that
 mea voluptas non-possit satiāri." Barbātus
 my pleasure cannot be-satisfied." The-bearded-goat
 immīsīt se: tum vulpecula, nixa†
 dropt-in himself: then the-little-fox, having-supported herself
 celsis cornibus, evāsīt puteo; que liquit
 on-his-lofty horns, escaped-from the-well; and left
 hircum hærentem clauso vado.‡
 the-he-goat sticking in-its-closed bottom.

* *Altiores* — "more high;" the comparative degree being often used without reference to a specified subject of comparison. See a note to our *Cæsar* Part, page 70.

† The participle of a *deponent* verb has properly a *perfect* signification; which force is not extended to other Latin verbs in an active sense.

‡ The term *vadum* is often applied to a *shallow* of a river or the sea, but it refers not to the scarcity of the water, but to the nearness of the ground or bed. Hence the same word is applicable to the bottom of a deep place, and thus it is used by Virgil in these lines—

Emissamque hiemem sensit Neptunus, et imis
 Stagna refusa vadis.

42.

PERÆ.

THE BAGS.

Scandal is ever busy with the failings of others, without regard to her own.

Jupiter imposuit nobis duas peras : replē-
 Jupiter has-placed-on us two bags : *the one* fill-
 tam propriis vitiis dedit post tergum ;
 ed with-our-own vices he-has-put behind *our* back ; *the*
 gravem aliēnis suspendit ante
other heavy with-other-men's *faults* he-has-suspended before *our*
 pectus.*
 breast.

43.

CAPELLÆ ET HIRCI.

THE SHE GOATS AND HE GOATS.

Never assume a dress or character, which is inconsistent with your station or your powers.

Quōm capellæ impetrâssent barbam ab
 When the-she-goats had-obtained a-beard from

* Persius adopts the same image (from Catullus)—

Ut nemo in sese tentat descendere ; nemo :

Sed præcedenti spectatur mantica tergo.

Under this fable, which belongs to pagan mythology, the Christian

Jove, hirci mœrentes cœpērunt indignāri.
 Jupiter, the-he-goats sorrowing began to-be-indignant,
 quòd fœminæ æquâssent suam dignitatem :
 because the-females had-equalled their-own dignity :
 "Sinite illas," inquit, "frui vanâ gloriâ, et
 "Suffer them," says-he, "to-enjoy a-vain glory, and
 usurpâre ornâtum vestri muneris, dum sint
 to-usurp the-ornament of-your department, provided they-be
 non pares vestræ fortitudinis."*
 not peers of-your prowess."

student may acknowledge that the blindness of our nature to our own imperfections is prettily allegorized; but he will at the same time remember a parable more practically useful, where "the Publican went down justified rather than the Pharisee."

* The English word "fortitude" has been confined by some *English* pedants to the sense of *endurance*, in contradistinction to the *active* quality of "courage:" but the antithesis is utterly unclassical—

Vixere fortes ante Agamemnona.

Agamemnon was any thing but *patient*. In fact, women are naturally more patient under suffering than men, though less adventurous in action.

44.

GUBERNATOR ET NAUTÆ.

THE PILOT AND THE SAILORS.

The thread of life is of a mingled yarn — good and ill together.

Navis vexāta sævis tempestatibus, inter
 A-ship being-harassed by-fierce tempests, amid
 lachrymas vectōrum, et metum mortis, su-
 the-tears of-passengers, and their fear of-death, sud-
 bitò dies mutātur ad serēnam faciem: cœpit*
 denly the-day is-changed to a-calm aspect: she-began
 ferri tuta secundis flatibus, que extollere
 to-be-carried-on safe with-auspicious breezes, and to-elate
 nautas nimiâ hilaritāte. Tum gubernātor,†
 the-sailors with-too-much jollity. Then the-pilot,
 factus sophus perīclo; “Oportet gau-
 having-been-made wise by-danger; says; “It-is-meet to-
 dēre parcè, et queri sensim;‡ quia dolor
 rejoice sparingly, and to-complain guardedly; because grief
 et gaudium miscet § totam vitam.”
 and joy checkers the-whole of life.”

* This verb is here so long delayed, that we might almost have desired the substantive in the form of an ablative absolute; if the similarity of cases would not have created ambiguity.

† *Gubernator (navis)*, “the governor of a ship,” is expressed by the single word “pilot.”

‡ *Sensim* — The use of this adverb is rather singular, though perhaps not so anomalous as it appears from its usual English represen-

45.

NAUFRAGIUM SIMONIDIS.

THE SHIPWRECK OF SIMONIDES.

The man of cultivated talent carries treasures in his own person.

Simonides, qui scripsit egregium melos, quod
 Simonides, who wrote excellent poetry, that
 sustinēret paupertātem facilius, cœpit circumīre
 he-might-support poverty more-easily, began to-go-round
 nobiles urbes Asiæ, canens laudem victōrum,*
 the-famous cities of-Asia, singing the-praise of-conquerors,

tative "in-sensibly:" it means here a cautious circumspection, as of a person *feeling his way*. There is a beautiful parallel to this sentiment in the dying discourse of Xenophon's *CYRUS* —

Φόβος δὲ μοι συμπαρομαρτῶν, μή τι ἐν τῷ ἐπιόντι χρόνῳ ἢ ἴδοιμι, ἢ ἀκούσαιμι, ἢ πάθοιμι χαλεπὸν, οὐκ εἶα τελῶς μέγα φρονεῖν, οὐδ' εὐφραίνεσθαι ἐκπεπταμένως.

§ The singular verb is here very elegant: as if the two substantives constituted but one indivisible subject.

* If the passengers who tried to save their treasures had not sunk, *Simonides* would have appeared, from this story, rather disinterested. But this poet was not particularly famous for contempt of money. He was remarkable for the nice adjustment of his sublimity of style to the value of the *honorarium*: thus, when some victor at the Olympic race of *mules*, had given him a trifling fee for an ode, he called the unfortunate animals "children of asses;" but when the donor tendered a more *poetical* price, he broke out, with sudden inspiration —

"Hail! daughters of the generous steed!"

mercēde acceptâ. Post-quàm factus-est
 recompense being-received. After-that he-became
 locuples hōc genere quæstûs, voluit venīre
 wealthy by-this kind of-gain, he-wished to-come
 in patriam pelagio* cursu. (Autem erat
 into his-own-country by-a-sea voyage. (Now he-was
 natus, ut aiunt, insulâ Ceâ). Ascendit navem;
 born, as they-say, in-the-isle of-Ceos). He-mounts a-ship;
 quam horrida tempestas et simul vetustas
 which a-rough tempest and at-the-same-time *its own* oldness
 dissolvit medio mari: hi colligunt zonas,†
 wrecks in-the-mid sea: these collect *their* girdles,
 illi pretiōsas res, subsidium vitæ. Quidam
 those *their* precious things, as a-support of-life. A-certain-person
 curiosior; "Simonide, sumis tu nihil ex
 rather-curious, *enquired*; "Simonides, takest thou nothing out-of
 tuis opibus?" "Mecum," inquit, "sunt cuncta
 thy riches?" "With-myself," says-he, "are all
 mea." Tunc pauci enatant; quia plures perſi-
 my things." Then a-few swim-out; because the-more had-
 erant, degravāti onere. Prædōnes adsunt;
 perished, weighed-down by-*their*-burthen. Plunderers are-at-hand;
 rapiunt quod quisque extulit; relinquunt nudos.
 they-seize what each carried-forth; they-leave *them* bare.
 Fortè fuit propè antīqua urbs Clazomenæ,
 By-chance there-was near the-ancient city Clazomenæ,

* *Pelagio* is scarcely a genuine Latin word, being forged from the Greek *πτελαγος*; but Græcisms began to be affected by the *literati* very soon after the usurpation of Augustus, though the Roman ladies adopted them some reigns later.

† The ancients carried their money in their girdles, which therefore answered to our word "purses."

quam* naufragi petiérunt. Híc quidam
 which the-shipwrecked men sought. Here a-certain-person
 deditus studio literārum, qui sæpe legerat
 devoted to-the-study of-letters, who often had-read
 versus Simonidis, que erat maximus admirātor
 the-verses of-Simonides, and was the-greatest admirer
 absentis, recēpit ad se cupidissimè, cognitum
 of him absent, received him to himself most-eagely, being-known
 ab ipso sermōne: exornāvit hominem veste,
 from his very conversation: he-furnished the-man with-clothing,
 nummis, familiā. Cæteri portant suam
 with-money, with-attendance. The-rest carry their-own
 tabulam† rogantes victum. Quos ut Simonides
 tablet, asking-for victuals. Whom when Simonides
 vidit, obuius casu, inquit, "Dixi cuncta
 saw, meeting them by-chance, he-says, "I-told you that-all
 mea esse cum me: quod vos rapuistis
 my things were with myself: what ye snatched-up
 perit." has-perished."

* Besides this Ionian *Clazomenæ*, there were many ancient names of cities expressed in the form of the plural number, as *Thebæ*, *Athenæ*, &c. — but the idea of plurality was not commonly retained, except when absolutely necessary for grammatical accuracy.

† *Tabulam* — It was usual for poor sailors who had suffered shipwreck, to implore relief by exhibiting a painted tablet expressive of their misfortune. The custom was not unreasonable, but there seems to have been some superstition attached to its observance, as the wealthy sufferers devoted and hung up in the temples a tablet of similar representation.

46.

MONS PARTURIENS.

THE MOUNTAIN LABOURING.

*Never advertise more stock for sale than can actually
be brought into the market.*

Mons parturibat, ciens immānes gemitus;
A-mountain was-labouring, heaving prodigious groans;
que erat in terris maxima expectatio:
and there-was in the-lands the-greatest expectation:
at ille peperit murem.
but that [mountain] brought-forth a-mouse.

47.

FORMICA ET MUSCA.

THE ANT AND THE FLY.

*The beef-eating husbandman is better than the toad-
eating courtier.*

Formīca et musca contendēbant acriter,
An-ant and a-fly were-contending eagerly,
quæ esset pluris. Musca sic cœpit
which of them was of-more worth. The-fly thus began.

prior : * “ Potes tu† conferre te nostris
 first : “ Canst thou compare thyself to-our
 laudibus ? Ubi immolātur, prægusto exta
 praises ? Where sacrifice-is-made, I-first-taste the-entrails
 deūm ; moror inter aras, perlustro
 belonging-to-gods ; I-dwell among altars, I-survey
 omnia templa : sedeo in capite regis, quūm
 all temples : I-sit on the-head of-a-king, when
 visum-est‡ mihi ; et delībo casta oscula ma-
 it-has-seemed fit to-me ; and I-sip-from the-chaste lips of-ma-
 tronārum : labōro nihil, atque fruor optimis
 trons : I-labour nothing, and I-enjoy the-best
 rebus. Quid contingit tibi simile horum, rustica ?”
 fortunes. What belongs to-thee like these things, rustic ?”
 “ Sanè convictus deūm est gloriōsus : sed
 “ Certainly a-living-with gods is glorious : but glorious
 illi, qui invitātur, non qui est invīsus.§
 to-him, who is-invited, not to him who is unseen.

* We have apologized once before for this *common* expression ; *prior*, literally rendered “ former,” would be here obscure or ambiguous.

† In the ancient Latin, as in its modern variation, the Italian, personal pronouns were suppressed, not only in common conversation, but in serious writing, except where the subject required emphasis or contrast. In this story, the sarcasm on the second person is emphatical in the ostentation of the luxurious fly. The Romans always put the first person before the second or third, contrary to our own *modest* usage : thus the famous style adopted by cardinal Wolsey — *Ego et Rex meus* — is perfectly *classical*.

‡ This expression signifies, not when it seems “ right and becoming,” but when “ to my humour and pleasure.”

§ This is the proper meaning of *invisus*, but it is commonly transferred to the sense of “ disregarded or odious.”

Commemoras reges, et oscula * matronarum ;
 Thou-talkest-of kings, and lips of-matrons ;
 ego, quum studiōsè congero granum in hyemem,
 I, when zealously I-heap-together grain for the-winter,
 video te pasci stercore circa murum. Fre-
 I-see thee to-be-feeding on-dung about the-wall. Thou-
 quantas aras ; nempè abigeris,
 hauntest altars ; in-sooth thou-art-driven-off, *from every place*
 quò venis. Labōras nihil ; idedò, quum
 whither thou-camest. Thou-labourest nothing ; therefore, when
 est opus, habes nil. Superba jactas quod
 there-is need, thou-hast nothing. Proud thou-boastest-of what
 pudor debet tegere. Æstāte lacesis me ; quum
 modesty ought to conceal. In-summer thou-assailest me ; when
 est bruma, siles. Quum frigora cogunt te
 it-is winter, thou-art-silent. When chills compel thee
 mori contractum, copiōsa domus recipit me
 to-die pinched-up, a-plentiful home receives me
 incolumem. Profectò retudi satis
 unharmed. Surely I-have-rebutted sufficiently
 superbiam." †
thy pride."

* *Osculum* is a diminutive from *os, oris*, the mouth ; but it is often translated to the sense of " a kiss."

† This moral reminds us of a passage in Shakspeare, where *Belarius*, comparing his former courtly station to his present obscure retirement, gives the preference to the latter —

And often, to our comfort, shall we find
 The sharded beetle in a safer hold
 Than is the full-wing'd eagle. O ! this life
 Is nobler, than attending for a check ; —
 Prouder, than rustling in unpaid-for silk !

48.

HOMO ET ASINUS.

THE MAN AND THE ASS.

He is more than fortunate who profits by another's misfortunes.

Quùm quidam immolâsset verrem sancto
 When a-certain-man had-sacrificed a-boar-pig to-sacred
 Herculi, cui debēbat votum pro suâ salûte,*
 Hercules, to-whom he-owed it as vowed for his-own safety,
 jussit reliquias hordei poni asello ;
 he-commanded the-remnants of-the-barley to-be-put to-the-donkey ;
 quas ille aspernâtus, sic locûtus-est : " Prorsûs
 which he having-spurned, thus spoke : " Altogether
 libenter adpeterem tuum cibum, nisi jugulâtus-
 willingly, I-would-take-to thy feed, unless he-had-been-
 foret, qui nutrītus-est illo."†
 killed, who was-nourished with-that."

* It was usual with the ancients, when in danger, to *devote* some offering to a deity for self-preservation.

† We must imagine the ass to have observed that the boar was fattened on barley. — Horace has a parallel illustration to this, where the fox assigns as a reason for not entering the lion's den —

Quia me vestigia terrent
 Omnia te adversum spectantia, nulla retrorsum.

49.

SCURRA ET RUSTICUS.

THE BUFFOON AND THE COUNTRYMAN

The ignorant vulgar prefer the spurious productions of a reputed artist, to the genuine offerings of unpatronized merit.

Quidam dives factūrus nobiles ludos,*
 A-certain rich man about-to-make remarkable games,
 invitāvit cunctos præmio proposito, ut
 invited all performers by-a-reward proposed, that
 quisque ostenderet novitātem quam posset.
 each should-exhibit any novelty which he-could.
 Artifices venēre ad certamina laudis; inter
 Artists came to the-contests of-praise; among
 quos scurra, notus urbāno sale,† dixit se
 whom a-buffoon, known for-courtly wit, said that-he
 habēre genus spectaculi, quod nunquam pro-
 had a-kind of-spectacle, which never had-
 lātum-foret in theātro. Rumor dispersus concitat
 been-produced in a-theatre. The-report being-spread excites

* It was usual at Rome for the rich to entertain the populace with "games" at their own expence. *Spectaculum* may not appear a proper term for this exhibition, but it was used generally, like the French "spectacle."

† Literally, "city salt:—"This epithet was a sufficient panegyric in ancient times, as contradistinguished from coarse or rustic.

civitātem : paulò antè, vacua loca deficiunt
 the-city : a-little before, vacant places are-deficient-for
 turbam. Verò postquàm constitit solus in scenâ,
 the-crowd. Indeed after-that he-stood alone on the-stage,
 sine apparātu,* nullis adjutoribus, expectatio
 without appliances, with-no assistants, expectation
 ipsa fecit silentium. Ille repentè demisit caput
 itself made silence. He suddenly dropt his head
 in sinum et sic imitātus-est vocem porcelli
 into his bosom, and so mimicked the-voice of-a-little-pig
 suâ, ut contenderent verum subesse
 with-his-own, that they-asserted that-a-real pig was-under
 pallio, et jubērent excuti. Quo fac-
 his cloak, and commanded it to-be-shaken-off. Which having-
 to, simul nihil repertum-est, onerant homi-
 been-done, as-soon as nothing was-discovered, they-load the-
 nem multis laudibus, que proseguuntur† max-
 man with-many praises, and attend him with-the-
 imo plausu. Rusticus vidit hoc fieri :
 greatest applause. A-countryman saw this to-be-done :
 “ Meherculè,” inquit, “ vincet non me ;”
 “ By-Hercules,” says-he, “ he-shall-conquer not me ;”
 et statim professus-est, “ se factūrum [esse]
 and immediately he-gave-out, “ that-he would-do

* We are loth to give a Latin word as English for Latin ; but the word “ apparatus ” is the best translation of itself, and is almost naturalized by the authority of lecturers and jugglers.

† *Prosequi* means literally “ to follow on ; ” but this general verb is often qualified by a substantive, from which it takes its especial signification. In this passage, the phrase is only intensive of *maximè plaudunt*.

idem meliùs postridiè." Major turba fit :
the-same better the-day-after." A-greater crowd is-made :
jam favor tenet mentes, et sedent deri-
already favouritism possesses their minds, and they-sit to-laugh-
sūri, non spectatūri. Uterque prodit :
him-down, not to-look-on. Each competitor goes-forth :
Scurra digrunnit prior ; que movet plausus, et
The-buffoon grunts first ; and stirs plaudits, and
suscitat clamōres. Tūc rusticus, simulans*
excites shouts. Then the-countryman, pretending
sese obtegere porcellum vestimentis — quod
that-he covered-over a-little-pig with-his-garments — (which
scilicet faciēbat,† sed latens, quia compererant
in-sooth he-did, but unnoticed, because they-had-discovered
nil in priōre) — pervellit verò aurem,
nothing in the-former man) — he-pinches really the-ear of the pig,
quem celaverat, et cum dolōre exprimit vocem
which he-had-concealed, and with the-pain squeezes-out the-voice
natūræ. Populus adclāmat, " Scurram imi-
of-nature. The-people shouts-at him, " That-the-buffoon mi-

* *Simulans* in its proper sense, is *positive*, in contradistinction to *dissimulans* which is *negative* : the former being appropriated to the signification of " feigning what is not " the latter to that of " disguising what is." The meaning of *simulans* in this passage is, " making a shew or pretence that he has a pig under his cloak." In doing this he merely followed the example of the *scurra* ; and had no intention that the audience should suspect his manœuvre to be a refined disguise of the reality.

† This seems to be the origin of our auxiliary verb " did " — as being a very general respondent to a preceding active verb : it is particularly employed by the Latins in answers to questions ; where modern languages use simple particles, as " Yes " or " No," contrary to the practice of the ancients.

tātum [esse] multò similiùs;" et cogit rusti-
 micked much more-like;" and compels the-country-
 cum trudi foràs. At ille profert porcellum
 man to-be-thrust out-of-doors. But he produces the-little-pig
 ipsum è sinu; que probans turpem errōrem
 itself from his bosom; and proving their foul error
 aperto pignore, "En, hic declārat,
 by-the-open token, says, "Behold, this pig makes-clear,
 quales iudices sitis."
 what-sort-of judges ye-are.'

50.

VENATOR ET CANIS.

THE HUNTSMAN AND THE DOG.

*The claims of an old friend or servant are worthy of
 remembrance.*

Quùm canis, fortis adversus omnes velōces
 When a-dog, brave against all swift
 feras, semper satis-fecisset* domino, cœpit
 wild-beasts, always had-satisfied his master, he-began
 languēre annis ingravantibus. Aliquando ob-
 to-be-weak with-years pressing-on, Once being-

* The English form of "satisfy" or "do enough" in an active sense, though extended to all verbs of such derivation, does not appear to be quite legitimate. We should have liked it to approach nearer to the active verb *facio*, than to the passive *fio*; but we must not contravene "usage" —

Quem penes arbitrium est, et jus, et norma loquendi.

jectus pugnæ hispidi suis, arripuit aurem ;
 exposed to-the-battle of-a-bristly boar, he-seized its ear ;
 sed demisit prædam cariōsis dentibus. Hic
 but let-go the-prey from-rotten teeth. On-this
 tum venātor dolens objurgābat canem. Cui
 then the-huntsman fretting chided the-dog. To-whom
 senex latrans contrā, " Animus destituit te
 the-old-one barking in-answer, said, " My-spirit has-deserted thee
 non, sed meæ vires ; lauda quod fuimus,
 not, but my powers have ; praise what we-have-been,
 si jam damnas quod sumus."*
 if now thou-condemnest what we-are."

* Phædrus wrote his fifth and last book of fables in his old age, and seems to think it necessary thus to bespeak favor for his senile production : but no apology is requisite. Old age is ever tenacious of its claims, as if diffident of their validity ; and we must beg pardon of Phædrus, for not altering the title of our pages, as his humour directed. He begins with acknowledging *Æsop* as his master, and he treats him with due observance in his earlier books : but, anon —

Mobilitate viget, viresque acquirit eundo.

He finds that his own strength grows with the growth of his fame, — and at length declares of his fables —

Quas *Æsopeas*, non *Æsopi* nomine ;
 Quasi *paucas* ille ostendit, ego plures dissero,
 Usus vetusto genere, sed rebus novis.

Phædrus has given us a moral where he did not point one ; and we would impress it on our youthful readers in this form — Lean on us for a while, till you are sure of your own strength : we will make you independent of ourselves, scholars in your own right ; and when you feel that your footing is firm, and your course clear, *then*, if you can forget the name of *Locke*, you may forget that you ever received information or assistance from His Method of Classical Instruction.

REMARKS

ON THE

METRE OF PHÆDRUS.

IN order that the pupil may be enabled to *scan* the verse of Phædrus, to avoid those errors of pronunciation into which he might otherwise fall, and to give each word its proper emphasis, we subjoin a few remarks, which, with the aid of certain signs, placed over such syllables as would otherwise be doubtful, will render this process, so far as the above objects are concerned, a task of no great difficulty to him.

1. Each line is a verse of six feet, each foot consisting of two or three syllables.

2. When the foot consists of two syllables, the first may be long or short (except in the sixth place, where it is always short); but the second of two syllables must be long.

3. When the foot consists of three syllables, all must be short; or the first must be long and

the two next short ; or, *vice versâ*, the first two short, and the third long.

4. These varieties give us the following feet as constituting this kind of verse : 1st, ◡ — called the *Iambus* ; 2nd, — — the *Spondee* ; 3rd, ◡◡◡ the *Tribrach* ; 4th, —◡◡ the *Dactyl* ; and 5th, ◡◡ — the *Anapæst*. A 6th of unfrequent occurrence is found in some writers, ◡◡◡◡ called the *Proceleusmaticus*.

5. In *scanning*, the emphasis is always given to the *one long* or to either of the *two short* syllables, which form the latter half of each of these feet ; but in *reading*, this emphasis is to be dropt, whenever it would fall on the last syllable of a *word*, and a greater stress is to be laid on the syllable preceding.

6. Vowels at the end of one word and the beginning of the next blend together, in general, so as to be considered to form but one syllable ; nor does *m* final prevent this blending when the next word begins with a vowel. Two proximate vowels, also, in different syllables of the same word, occasionally coalesce so as to form but one syllable.

7. Every last syllable of a line, whether long or short, is to be considered long.

That these brief remarks may be the better understood, we shall exemplify them by scanning, for the pupil's guidance, the opening lines of

Phædrus, marking the quantities of the latter half of each foot.

Æsōp|us aūc|tor quām | matĕrĭ|am rēp|pĕrīt
 Hanc ĕgō | polī|vi vēr|sibūs | senā|rĭīs.
 Duplēx | libēl|li dōs | est quōd | risūm | mōvēt ;
 Et quōd | prudē|ti vī|tam cōn|sīlĭō | mōnēt.
 Calūm|niā|ri sī | quis aū|tem vōlū|ĕrīt
 Quod ār|borēs | loquān|tur, non | tantūm | fĕræ,
 Fictīs | jocā|ri nōs | mēmĭnĕ|rit fāl|būlīs.

If these lines were fully scanned, it would be seen that *mātĕrĭ*, in the first line, is a *Dactyl*, and *mēmĭnĕ*, in the last, a *Tribrach* ; also that throughout there are many *Spondees* mingled with *Iambuses* ; but as the knowledge of the length of all first syllables is not necessary to pronunciation, we shall not recommend the young pupil, at this stage of his progress, to perplex himself with its acquisition. It is sufficient for the present if he learns to mark with accuracy the length of final syllables in each foot.

É

PHÆDRI
FABULARUM ÆSOPICARUM
LIBRIS QUINQUE.

PROLOGUS.

Æsōpus auctor quam matēriam repperit,
Hanc ěgō polīvi versibus senariis.
Duplex libelli dos est : quōd risum movet ;
Et quōd prudenti vitam consīlio monet.
Calumniāri si quis autem vōluerit,
Quōd arbores loquantur, non tantūm feræ,
Fictis jocāri nos mēmīnērit fabulis.

E

1.

LUPUS ET AGNUS

Ad rivum eundem Lŭpŭs et Agnus venerant,
 Siti compulsi : sŭpĕrior stabat Lupus,
 Longĕque infĕrior Agnus : Tunc fauce improbâ
 Latro incitâtus, jurgii causam intulit.
 “ Cur,” inquit, “ turbulentam mĭhĭ fecisti aquam
 “ Istam bibenti ?” Laniger contrâ timens .
 “ Quĭ possum, quæso, făcĕre quod quĕrĕris, Lupe ?
 “ A te decurrit ad meos haustus liquor.”
 Repulsus ille veritâtis viribus
 “ Ante hos sex menses,” ait, “ mălĕdixisti mihi.”
 Respondit Agnŭs ; “ ĕquĭdem natus non eram.”
 “ Pătĕr, herculĕ, tŭŭs,” inquit, “ mălĕdixit mihi.”
 Atque ĭtă correptum lăcĕrat injustâ nece.

2.

RANÆ REGEM POSTULANTES.

Ranæ, vagantes liberis paludibus,
 Clamōre magno regem pĕtĭĕre à Jove,
 Qui dissolŭtos mores vi compesceret.
 Pater Deōrum risit, atque illis dedit
 Parvum tigillum ; missum quod sŭbĭtò vadiæ,
 Motu sonōque terruit păvidum genus.
 Hoc mersum limo cŭm jacĕret diŭtius,
 Fortĕ ună tăcĭtĕ profert ĕ stagno caput,
 Et, explorăto rege, cunctas evocat.

Illæ, timōrē pōsito, certātīm adnatant ;
 Lignumque suprā turbā pētūlans insilit :
 Quod quēm inquināssent omni contumeliā,
 Ālīum rogantes Regem, misēre ad Jovem,
 Inutilis quōñīam esset, qui fūerat datus.
 Tum misit illis hydrum, qui, dente aspero,
 Corripēre cœpit singulas : frustrā necem
 Fūgītant inertes : vocem præclūdit metus.
 Furtīm īgītur dant Mercūrīo mandāta ad Jovem,
 Afflictis ut succurrat. Tunc contrā Deus,
 “ Quīā noluistis vestrum ferre,” inquit, “ bonum,
 Malum perferte.”

3.

GRACULUS SUPERBUS.

Tumens ināni Graculus superbiā,
Pennas, Pavōni quæ decīdērant, sustulit
 Seque exornāvit : deinde contemnens suos,
 Immiscuit se Pavōnum formōso gregi.
 Illi impudenti pennas erīpiunt avi,
 Fugantque rostris. Mālē mulctātus, Graculus
 Redīre mœrens cœpit ad prōpriū genus :
 A quo repulsus, tristem sustinuit notam.
 Tum quidam ex illis quos prius despexerat ;
 “ Contentus nostris si fuisses sedibus,
 Et, quod natūrā dēderat vōlūisses pati ;
 Nec illam expertus esses contumelianī,
 Nec hanc repulsam tūā sentīret cālāmitas.

4.

CANIS NATANS.

Canis, per flumen, carnem dum ferret, natans,
 Lymphārum in spēcūlo vidit sīmūlācrum suum ;
 Āliamque prādām āb ālio ferri putans,
 Eriṡērē vōlūt ; verūm decepta āvīditas,
 Et, quem tenēbat ōre, demīsīt cibum ;
 Nec, quem petēbat, pōtūt ādēd attingere.

5.

VACCA, CAPELLA, OVIS, ET LEO.

Vacca, et Capella, et pātīens ōvīs injuriæ,
 Sōcīi fuēre cum Leōne in saltibus.
 Hi quēm cepissent Cervum vasti corporis,
 Sic est locūtus, partibus factis, Leo :
 “ Ego primam tollo, quīā nominor Leo :
 Secundam, quīā sum fortis, tribūētis mihi :
 Tum quīā plus vālēo, me sequētur tertia :
 Malo adfīcīētur, si quis quartam tētigerit.”
 Sic totā prādā sola imprōbītas abstulit.

6.

LUPUS ET GRUS.

Os devorātum fauce quēm hārēret Lupi,
 Magno dolōre victus, cōepit singulos

Illicērē prētīo, ut illud extrāhērent malum
 Tandem persuāsa est jurejurando Gruis ;
 Gulæque credens colli longitudinem,
 Periculōsam fecit mēdicīnam Lupo.
 Pro quo quū pactum flagitāret præmium ;
 “ Ingrāta es,” inquit, “ ore quæ nostro caput
 Incōlūme abstulēris, et mercēdem postules !”

7.

PASSER ET LEPUS.

Oppressum āb āquīlā, fletus edentem graves,
 Lēpōrem objurgābat Passēr : “ ūbī pernicitas
 Nota,” inquit, “ illa est ? Quīd ita cessārunt
 pedes ?”
 Dum lōquītur, ipsum Accīpīter nēc ōpīnum rapit,
 Questūque vano clamitantem interficit.
 Lepus, semiānīmus, mortis in solatium ;
 “ Qui mōdō secūrus nostra irridēbas mala,
 Sīmīli querēlā fata deplōras tua.”

8.

LUPUS ET VULPES, JUDICE SIMIO.

Lūpūs arguēbat Vulpem furti crimine ;
 Negābat illa se esse culpæ proximam :
 Tunc judex inter illos sedit Simius.

Uterque causam cūm perorāssent suam,
Dixisse hanc fertur Simius sententiam :
“ Tu non vidēris perdidisse quod petis :
Te credo surripūisse, quod pulchrè negas.”

9.

ASINUS ET LEO VENANTES.

Venāri, Asello cōmīte, quūm vellet Leo,
Contextit illum frūtice ; et admōnuit simul,
Ut insuētā voce terrēret feras,
Fūgientes ipse excīperet. Hīc auritulus
Clamōrem sūbitō totis tollit viribus,
Novōque turbat bestias miraculo ;
Quæ, dum paventes exitus notos petunt,
Leōnis adfliguntur horrendo impetu.
Qui, postquā cæde fessus est, āsīnum evocat,
Jubetque vocem prēmēre : Tunc ille insolens :
“ Qualis vidētūr ōpērā tībī vocis meæ ?”
“ Insignis,” inquit ; “ sic ut, nīsi nōssem tuum
Ānimum genusquē, sīmīli fugīsem metu.”

10.

CERVUS CORNIBUS IMPEDITUS.

Ad fontem Cervus, quūm bibisset, restitit,
Et in liquōre vidit effīgiem suam.
Ibī dum ramōsa, mirans, laudat cornua,
Crurumquē nīmīam tēnūtātem vitūperat ;

Venantūm sūbītò vocibus conterritus,
Per campum fūgēre cœpit, et cursu levi
Canes elūsit. Sylva tum excēpit ferum;
In quā retentis impedītus cornibus,
Lăcērārī cœpit morsibus sœvis canum.
Tunc mōriens vocem hanc edidisse dicitur:
“ O me infelīcem ! qui nunc demūm intelligo,
Ut illā mīhī profūērīnt, quæ despexeram ;
Et, quæ laudāram, quantūm luctūs hăbūerīnt ! ”

11.

VULPES ET CORVUS.

Quūm de fenestrâ Corvus raptum caseum
Comesse vellet, celsâ rēsīdens arbore ;
Hunc vidit Vulpes, deīndē sic cœpit loqui :
“ O qui tuārum, Corve, pennārum est nitor !
“ Quantūm decoris corpore et vultu geris !
Si vocem habēres, nullā priōr ales foret.”
At ille stultus, dum vult vocem ostendere,
Emīsīt ore caseum ; quem cělērīter
Dolōsa Vulpes āvīdis răpūit dentibus.

12.

ASINUS EGREGIE CORDATUS.

Asellum in prato tīmīdus pascēbat senex :
Is, hostium clamōre sūbītò territus,
Suadēbat āsīno fūgēre, ne possent capi.

At ille lentus : “ Quæso, num binas mihi
Clitellas impōsītūrum victōrem putas ?”
Senex negāvit. “ Ergo, quid refert meâ
Cui serviam, clitellas dum portem meas ?”

13.

OVIS ET CERVUS.

Ovem rogābat Cervus mōdūm tritici,
Lupo sponsōre : at illa præmētūens dolum ;
“ Răpĕre atque abīre semper adsuēvit Lupus ;
Tu de conspectu fūgĕre velōci impetu :
Ūbī vos requīram, quūm dies advenerit ?”

14.

CANIS PARTURIENS.

Canis partūriens quūm rogāssset alteram,
Ut fœtum in ejus tŭgŭrio deponeret,
Făcīlĕ impetrāvit : dein reposcenti locum,
Preces admōvit ; tempus exōrāns breve,
Dum firmiōres cătŭlos posset ducere.
Hōc quōquĕ consumpto, flagitārĕ vălīdiŭs
Cubīle cœpit : “ Si mihi et turbæ meæ
Par,” inquit, “ essĕ pŏtŭeris ; cedam loco.”

15.

LEO SENIO CONFECTUS.

Defectus annis, et desertus viribus,
 Lëö quòm jacēret, spiritum extrēmum trahens
 Aper fulmīnēis ād ěum venit dentibus,
 Et vindicāvit ictu vĕtĕrem injuriam :
 Infestis Taurus mox confōdit cornibus
 Hostīle corpūs. Āsīnus, ut vidit ferum
 Impūnē lādi, calcibus frontem extudit.
 At ille expīrans, “ Fortes indignē tuli
 Mihi insultāre : Te, natūræ dedecus,
 Quodd ferre cogor, certē bis vīdĕor mori.”

16.

MUSTELA ET HOMO.

Mustĕla āb hōmīne prĕnsa, quòm instantem necem
 Effūgĕre vellet, “ Quæso,” inquit, “ pārcas mihi,
 Quæ tībī molestis muribus purgo domum.”
 Respondit ille : “ Fācĕres si causā meā,
 Gratum esset, et dedissem vĕnīam supplici :
 Nunc quīā labōras, ut fruāris rĕlīquīis
 Quas sunt rosūri, sīmūl et ipsos devores,
 Noli imputāre vanum bĕnĕfīcīum mihi.”
 Atque itā locūtus, improbam letho dedit.

17.

CANIS FIDELIS.

Nocturnus quùm fur panem misisset Cani,
 Objecto tentans an cibo posset capi ;
 “ Heus !” inquit, “ linguam vis meam præcludere,
 Ne latrem pro re dōmīni ? Multùm falleris :
 Namque istā sūbīta me jubet benignitas
 Vīgīlārē, faciās ne meā culpā lucrum.”

18.

RANA RUPTA.

In prato quodam Rana conspexit Bovem ;
 Et, tacta invidiā tantæ magnitudinis,
 Rugōsam inflavit pellem : tum natos suos
 Interrogāvit, “ An Bovem esset latior ?”
 Illi negārunť. Rursùs intendit cutem
 Majōre nisu ; et sīmīli quæsīvit modo,
 “ Quis major esset ?” Illi dixērunt, “ Bovem.”
 Novissimè indignāta, dum vult vālīdiùs
 Inflāre sese, rupto jācūit corpore.

19.

VULPES ET CICONIA.

Vulpes ad cœnam dicitur Ciconiam
 Priōr invitāsse, et illi in pătīnā liquidam
 Pösūisse sorbītīōnem, quam nullo modo
 Gustāre esūriens pōtūerit Ciconia :

Quæ, Vulpem quùm rěvēcâsset, intrîto cibo
 Plenam lagēnam pösũit : huic rostrum inserens,
 Sătĩatur ipsa, et torquet convĩvam fame :
 Quæ quùm lagēnæ frustrà collum lamberet,
 Pěřęgrĩnam sic locũtam vřlũcrem accepimus :
 “ Sũã quisque exempla debet æquo ănĩmo pati.”

20.

VULPES ET AQUILA.

Vulpĩnos cătũlos ăquĩla quondam sustulit,
 Nidõque pösũit pullis, escam ut carperent :
 Hanc persecũta mater orãre incipit,
 Ne tantum, mĩsěræ, luctum importãret sibi.
 Contempsit illa, tuta quippe ipso loco.
 Vulpes ab arã răpũit ardentem facem,
 Totamque flammis arborem circumdedit,
 Hosti dolõrem damno miscens sanguinis.
 Ăquĩla, ut pericũlõ mortis erĩpěret suos.
 Incřlũmes natos supplex Vulpi tradidit.

21.

RANÆ METUENTES TAURORUM PRÆLIA.

Rana in palũde, pugnam Taurõrum intuens,
 “ Heu, quanta nobis instat pernĩcies !” ait.
 Interrogãta ăb ălĩã, cur hoc diceret,
 De principãtu quùm illi certãrent gregis,
 Longẽque ab illis degerent vitam boves ?

“ Nătio,” ăit, “ separāta, ac diversum est genus
 Sed, pulsus regno nēmōris qui profugerit,
 Palūdis in secrētă vĕniet lătībula,
 Et proculcātas obteret duro pede.
 Căpūt ĩta ad nostrum fūrōr illōrum pertinet.”

22.

MILVIUS ET COLUMBÆ.

Columbæ sæpe quūm fugissent Milvium,
 Et cĕlĕritāte pennæ evitāssent necem,
 Consĭlĭum raptor vertit ad fallaciam,
 Et gĕnūs inerme tali decĕpit dolo :
 “ Quare solĭcĭtum pōtĭūs ævum ducitis,
 Quām regem me creātis, (icto fœdere),
 Qui vos ab omni tutas præstem ĩnĭuriâ ?”
 Illæ credentes tradunt sese Milvio ;
 Qui, regnum adeptus, cœpit vesci singulas,
 Et exercĕre impĕrĭum sævis unguibus
 De rĕlĭquis tunc ait ună, “ Mĕrĭtò plectimur.”

23.

LEO SAPIENS.

Super juvencum stabat dejectum Leo :
 Prædātor intervĕnit, partem postulans :
 “ Darem,” inquit, “ nĭsĭ solĕres per te sumere :”
 Et improbum rejĕcit. Fortè innoxius
 Viātor est deductūs ĩn ĕundem locum,
 Ferōque viso, rettulit retrò pedem,

Cui plācidus ille, “ Non est quod tīmēas,” ait ;
 “ Et, quæ debētur pars tuæ modestiæ,
 Audacter tolle.” Tunc divīso tergore,
 Sylvas petīvīt hōmīni ut accessum daret.

24.

HOMO ET CANIS.

Lăcērātus quidam morsu vĕhĕmentis Canis,
 Tinctum cruōre panem misit mālĕfico,
 Audīerat esse quod rĕmĕdĭum vulneris.
 Tunc sic Æsōpus : “ Noli coram pluribus
 Hoc făcĕrĕ cānĭbus, ne vos vivos devorent ;
 Quđm scĭĕrint esse tale culpæ præmium.”

25.

AQUILA, FELIS, ET APER.

Ăquĭla in sublĭmi quercu nidum fecerat :
 Felis, cavernam nacta in mĕdĭâ, pĕpĕrerat :
 Sus, nĕmōri-cultrix, fœtum ad imam pōsūerat
 Tum fortuĭtum Felis contubernium
 Fraude et scelestâ sic avertit mālĭtiâ.
 Ad nidum scandit vōlūcris : “ Pernĭcĭes,” ait,
 “ Tibi parātur, forsan et mĭsĕræ mihi :
 Nam fodĕrĕ terram quòd vides quotidie
 Aprum insĭdĭōsum, quercum vult evertere,
 Ut nostram in plano făcĭlĕ progĕnĭem opprimat.”
 Terrōre effūso, et perturbātis sensibus,
 Derĕpit ad cubĭle setōsæ Suis :

“ Magno,” inquit, “ in periculō sunt nati tui.
Nam sīmūl exīēris pastum cum tēnēro grege,
Āquīlla est parātā rāpēre porcellos tibi.”
Hunc quōquē timōre postquām complēvit locum,
Dolōsa tuto condidit sese cavo :
Indē evagāta noctu suspenso pede,
Ubi escā se replēvit et prolem suam,
Pavōrem sīmūlans prospicit toto die.
Ruīnam mētūens āquīla ramis desidet
Aper rapīnam vitans non prodit foras.
Quid multa ? Inēdīā sunt consumpti cum suis ;
Felisquē cātūlis largam præbuerunt dapem.

26.

MULI DUO ET LATRONES.

Muli gravātī sarcinis ibant duo :
Unus ferēbat fiscos cum pecuniā ;
Alter, tumentes multo saccos hordeo.
Ille, ōnēre dives, celsā cervīce eminens,
Clarumque collo jactans tintinnabulum ;
Comes quiēto sēquītur et plācīdo gradu.
Sūbītō Latrōnes ex insīdīis advolant,
Interque cædem ferro mulum tonsitant :
Dirīpiunt nummos ; negligunt vile hordeum.
Spōlīātus īgitur casus quēm fleret suos ;
“ Ēquīdem,” inquit alter, “ me contemptum gaudeo ;
Nam nil amīsi, nec sum læsus vulnere.”

27.

ANUS AD AMPHORAM.

Anus jacēre vidit epōtam amphoram,
 Adhuc Falernā fæce, et testâ nobili,
 Odōrem quæ jucundum latè spargeret.
 Hunc postquàm totis āvīda traxit naribus ;
 “ O suavis ānīma ! qualem te dicam bonam
 Antehâc fuisse, tales cùm sint rēlīquīæ ? ”

28.

PANTHERA ET PASTORES.

Panthēra imprūdens olim in fōvēam decidit.
 Vidēre agrestes : ālīi fustes congerunt,
 Ālīi ōnērant saxis : quidam contrā mīsēriti,
 Pērītūræ quippe quamvis nemo læderet,
 Misēre panem, ut sustinēret spiritum.
 Nox insecurā est : ābēunt secūri domum,
 Quasi inventūri mortuam postridiē.
 At illa, vires ut refēcit languidas,
 Velōci saltu fōvēâ sese liberat,
 Et in cubīle concito prōpērat gradu.
 Paucis diēbus interpōsītis, provolat,
 Pecus trucīdat, ipsos pastōres necat,
 Et cuncta vastans, sævit irāto impetu.
 Tum sībī timentes, qui feræ pepercerant,
 Damnum haud recūsant, tantūm pro vitâ rogant.
 At illā : “ Mēmīni, qui me saxo pētīerint,
 Qui panem dēdērint : vos timōre absistite ;
 Illis revertor hostis, qui me læserant. ”

29.

MUSCA ET MULA.

Musca in temōne sedit, et Mulam increpans,
 “ Quàm tarda es !” inquit ; “ non vis citius pro-
 gredi ?

Vide, ne dōlōne collum compungam tibi.”
 Respondit illa : “ Verbis non mōvēor tuis ;
 Sed istum tīmēo, sellâ qui primâ sedens,
 Jugum flagello temperat lento meum,
 Et ora frænis continet spumantibus :
 Quapropter aufer frivolum insolentiam ;
 Namque ubi strigandum est, et ubi currendum
 scio.”

30.

CANIS ET LUPUS.

Canis perpasto, mâce confectus Lupus
 Fortè occurrit : salutantes dein invicem
 Ut restitērunt ; “ Unde sic, quæso, nites ?
 Aut quo cibo fecisti tantum corporis ?
 Ego, qui sum longè fortior, pēreo fame.”
 Canis simplicitēr : “ ēādem est conditio tibi,
 Præstārē dōmīno si par officiūm potes.”
 “ Quod ?” inquit ille. “ Custos ut sis liminis,
 A furibus tūēaris et noctu domum.”
 “ Ēgō verò sum parātus. Nunc pătior nives
 Imbresque, in sylvis asperam vitam trahens.

Quantò est facilius mihî sub tecto vivere,
Et otiosam largo satiari cibo !”

“ Veni ergò mecum.” Dum procedunt, adspicit
Lupus à catenâ collum detrîtum Canis.
“ Undè hoc, amîcè ?” “ Nihîl est.” “ Dic, quæso,
tamen.”

“ Quîã vidëor âcer, alligant me interdû,
Luce ut quiescam, et vîgilem nox quùm venerit :
Crepusculo solûtus, quâ visum est vago :
Adfertur ultrò panis : de mensâ suâ
Dat ossâ dõmînus : frusta jactat fãmîlia,
Et, quod fastîdit quisque, pulmentarium.
Sic sînẽ labõre venter implëtur meus.”
“ Âgẽ, si quò abîre est ânimus, est licentia ?”
“ Non planè est,” inquit. “ Frũere quæ laudas,
Canis ;
Regnâre nolo, liber ut non sim mihi.”

31.

SOCRATIS DICTUM.

Quùm parvas ædes sîbî fundâsset Socrates,—
(Cujus non fũgîo mortem, si famam adsequar ;
Et cedo invîdîæ, dummodò absolvar cinis :)—
E põpũlo sic, nescîo quis, ut fîeri solet ;
“ Quæso, tam angustam, talis vir, ponis domum ?”
“ Ŭtînam,” inquit, “ veris hanc amîcis impleam.”

32.

MARGARITA IN STERQUILINIO.

In sterquilinŭ pullus gallinaceus,
 Dum quærit escam, margaritam repperit :
 “ Jaces indigno, quanta res,” inquit, “ loco !
 O si quis prætli cûpîdus vidisset tui,
 Olim redisses ad splendorem maximum !
 Ėgŏ, qui te invēni, pŏtior cui multò est cibus,
 Nec tîbî prodesse, nec mihi quidquam potes.”

33.

APES ET FUCI, VESPA JUDICE.

Apes in altâ quercu fecerant favos :
 Hos Fuci inertes esse dicēbant suos.
 Lis ad forum deducta est, Vespâ judice :
 Quæ, gēnūs utrumque nŏsset cûm pulcherrimè,
 Legem duābus hanc propŏsuit partibus :
 “ Non inconveniēns corpus, et par est color,
 In dūbium planè res ut mēritò venerit.
 Sed, ne rēligiŏ peccet imprūdēns mea,
 Alveos accipite, et ceris ŏpūs infundite ;
 Ut ex sapōre mellis, et formâ favi,
 De quīs nunc āgitur, auctor horum appareat.”
 Fuci recūsant. Āpībus conditio placet.
 Tunc illa talem sustulit sententiam :
 “ Apertum est, quis non possit, aut quis fecerit ;
 Quaproptēr āpībus fructum restitūo suum.”

34.

ÆSOPUS LUDENS.

Pŭērōrum in turbâ quidam ludentem Atticus
 Æsōpum nŭcībus quōm vidisset, restitit,
 Et quāsi delīrum risit : quod sensit simul,
 Derīsor pōtīus quān deridendus, senex,
 Arcum retentum pōsūit in mēdiā viā :
 “ Heus ! ” inquit, “ sǎpiens, expedi quid fecerim ! ”
 Concurrit pōpŭlus. Ille se torquet diū,
 Nec quæstīōnis pōsītæ causam intelligit :
 Novissimē succumbit. Tum victor sophus :
 “ Cītō rumpes arcum, semper si tensum hǎbŭeris .
 At si laxāris, quōm voles, ērit utilis.”

35.

ARBORES IN TUTELA DEORUM.

Olim, quas vellent esse in tutēlā sua,
 Divi legērunt arbores. Quercus Jovi,
 Et Myrtus Vēnēri plācŭit : Phœbo Laureā,
 Pinus Cybēlæ, Populus celsa Herculi.
 Minerva admīrans, quare stērīles sumerent,
 Interrogāvit. Causam dixit Jupiter ;
 “ Honōrem fructu ne vīdēāmur vendere.”
 “ At, meherculē narrābit, quod quis vōlŭerit
 Olīva nobis propter fructum est gratior.”
 Tunc sic Deōrum gēnītor, atque hōmīnum sator ;
 “ O natā, mēritō sǎpiens dicere omnibus :
 Nisi utile est quod fācīmus, stulta est gloria.”

36.

PAVO AD JUNONEM.

Pavo ad Junōnem venit, indignè ferens
 Cantus luscīnī quòd sibi non tribūerit :
 Illum esse cunctis aurībūs admirabilem ;
 Se deridēri, sīmūl ac vocem miserit.
 Tunc, consolandi gratiā, dixit Dea :
 “ Sed formā vincis, vincis magnitudine ;
 Nitor smaragdi collo præfulget tuo :
 Pictisque plumis gemmeam caudam explicas.”
 “ Quò mī,” inquit, “ mutam spēcīem, si vincor
 sono ?”
 “ Fatōrum arbitrio partes sunt vobis datæ :
 Tibī forma, vires āquīlæ, luscīnō melos,
 Augūrīum corvo, læva cornīci omina ;
 Omnesquē propriīs sunt contentæ dotibus.”

37.

MUSTELA ET MURES.

Mustēla quūm, annis et senectā debilis,
 Mures veiōces non valēret assequi,
 Involvit se farīnā, et obscūro loco
 Adjēcit negligenter. Mus, escam putans,
 Assilūit, et compressus occūbuit neci :
 Altēr sīmīlīter pēriit, deinde tertius.
 Āliquot secūtis, venit et retorridus,

Qui sæpē lăquēos et muscīpŭlam effugerat,
Proculque insīdīas cernens hostis callidi,
“ Sic vălēas,” inquit, “ ut farīna es, quæ jaces.”

38.

VULPES ET UVA.

Fame coacta Vulpes altā in vineā
Uvam appetēbat, summis sālīens viribus :
Quam tangere ut non pōtuit, discēdens, ait ;
“ Nondum matūra est, nolo acerbam sumere.”

39.

EQUUS ET APER.

Equus sedārē sōlītus quò fŭerat sitim,
Dum sese Aper volūtāt, turbāvit vadum.
Hinc orta lis est. Šōnīpes, irātus fero,
Auxīlīum pētīt hōmīnis ; quem dorso levans,
Rēdīt ad hostem ; jactis hunc telis eques
Postquām interfēcit, sic locūtus traditur :

“ Lætor tulisse auxīlīum me prēcībus tuis ;
Nam prædam cepi, et dīdīci quām sis utilis.
Atque itā coēgit frānos invītum pati.
Tum mœstus ille : “ Parvæ vindictam rei
Dum quæro demens, servitūtem repperi.”

40.

VIPERA ET LIMA.

In officīnam fabri venit Vipera.
 Hæc quūm tentāret si qua res esset cibi,
 Limam momordit. Illa contrā contumax,
 “ Quid me,” inquit, “ stulta, dente captas lædere,
 Omne adsuēvi ferrum quæ corrodere ?”

41.

VULPES ET HIRCUS.

Quūm decidisset Vulpes in pŭtēum inscia,
 Et altiōre clauderētur margine,
 Devēnit Hircus sītēns īn ěundem locum ;
 Simul rogāvit, “ Esset an dulcis liquor,
 Et copiōsus ?” Illa fraudem moliens ;
 “ Descende, amīce ; tantā bōnitas est aquæ,
 Voluptas ut sātīārī non possit mea.”
 Immīsīt se barbātus : tum Vulpecula
 Evāsīt pŭtēo, nixa celsis cornibus ;
 Hircumque clauso liquit hærentem vado.

42.

PERÆ.

Peras impōsūt Jupiter nobis duas :
 Prōpriis replētā vītīs post tergum dedit ;
 Āllēnis ante pectus suspendit gravem.

43.

CAPELLÆ ET HIRCI.

Barbam capellæ quàm impetrâssent ab Jove,
Hirci mœrentes indignâri cœpērunt,
Quòd dignitatem fœminæ æquâssent suam :
“ Sīnīte,” inquit, “ illas gloriâ vanâ frui,
Et usurpâre vestri ornâtum muneris,
Pares dum non sint vestræ fortitudinis.”

44.

GUBERNATOR ET NAUTÆ.

Vexâta sævis navis tempestatibus,
Inter vectōrum lăcrýmas, et mortis metum,
Făciem ad serēnam sũbĩtò mutătur dies :
Ferri secundis tuta cœpit flatibus,
Nīmĩâque nautas hĩlărităte extollere.
Factus perĩclo tum gubernător sophus ;
“ Parcè gaudēre oportet, et sensũ queri ;
Totam quĩă vitam miscet dŏlŏr et gaudium.”

45.

NAUFRAGIUM SIMONIDIS.

Simonides, qui scripsit egrĕgiũ melos,
Quòd paupertătem sustinĕret făcĩlius,
Circumĩre cœpit urbes Ăsĩæ nobiles,

Mercēde acceptâ, laudem victōrum canens.
 Hôc gēnere quæstûs postquàm lōcūples factus est,
 Venīre in pātriā vōlūit cursu pēlāgio :
 (Ērāt autem, ut aiunt, natus in Ceā insulā.)
 Ascendit navem ; quam tempestas horrida
 Sīmūl et vetustas mēdīo dissolvit mari :
 Hi zonas, illi res prētīōsas colligunt,
 Subsīdīum vitæ. Quidam curiosior ;
 “ Simonide, tu ex ōpībus nihil sumis tuis ? ”
 “ Mecum,” inquit, mēā sunt cuncta.” Tunc
 pauci enatant ;
 Quā plures, ōnere degradāti, pērierant.
 Prædōnes adsunt, rāpiunt quod quisque extulit ;
 Nudos relinquunt. Fortè Clazōmēnæ propè
 Antiquā fūit urbs, quam pētīērunt naufragi.
 Hīc literārum quidam stūdiō deditus,
 Simonidis qui sæpe versus legerat,
 Eratque absentis admirātor maximus,
 Sermōne ab ipso cognitum cūpīdissimè
 Ad se recēpit : veste, nummis, fāmiliā
 Hōmīnem exornāvit. Cæteri tābūlam suam
 Portant, rogantes victum. Quos, casu obviis,
 Simonides ut vidit, “ Dixi,” inquit, “ mea
 Mecum esse cuncta : vos quod rāpūistis, perīt.”

46.

MONS PARTURIENS.

Mons parturibat, gēmītus immānes ciens ;
Eratque in terris maxima expectatio ;
At ille murem pēpērit.

47.

FORMICA ET MUSCA.

Formīca et Musca contendēbant acriter,
Quæ pluris esset. Musca sic cœpit prior :
“ Conferre nostris tu potes te laudibus ?
Ubi immolātur, exta prægusto Deūm ;
Mōrōr inter aras, templa perlustro omnia ;
In cāpīte regis sēdēo, quūm visum est mihi ;
Et matronārum casta delībo oscula :
Labōro nīhīl, atque optimis rebus fruor.
Quid horum sīmīlē tībī contingit, rustica ? ”
“ Est gloriōsus sanē convictus Deūm ;
Sed illi, qui invitātur, non qui invīsus est.
Reges commēmōras, et matronārum oscula ;
Ēgō granum in hŷēmēm quūm stūdīōsē congero,
Te circa murum vīdēo pasci stercore.
Aras frequentas ; nempē ābīgēris, quōd venis.
Nihil labōras ; īdēo, quūm ōpūs est, nil habes.
Superba jactas tēgēre quod debet pudor.
Æstāte me lacessīs ; quūm bruma est, siles.

F

Mori contractam quùm te cogunt frigora,
Me copiōsā rēcipit incōlūmem domus.
Satīs profectò rettudi superbiam.”

48.

HOMO ET ASINUS.

Quidam immolāset verrem quùm sancto Herculi
Cui pro salūte votum debēbat suū,
Asello jussit rēliquias poni hordei ;
Quas aspernātus ille, sic locūtus est :
“ Tuum libenter prorsus adpētērem cibum,
Nisi, qui nutrītus illo est, jūgūlātus foret.”

49.

SCURRA ET RUSTICUS.

Factūrus ludos quidam dives nobiles,
Propōsito cunctos invitāvit prēmio,
Quam quisque posset ut nōvītatem ostenderet.
Venēre artīfices laudis ad certamina :
Quos inter Scurra, notus urbāno sale,
Habēre dixit se genus spectaculi,
Quod in theātro nunquām prolātum foret.
Dispensus rumor civitātem concitat :
Paulò antē, vācua turbam defīciunt loca.
In scenā verò postquām solus constitit,
Sine apparātu, nullis adjutoribus,

Silentium ipsa fecit expectatio.

Ille in sinum repentè demisit caput,

Et sic porcelli vocem est imitatus suâ,

Verum ut subesse pallio contenderent,

Et excuti jubèrent. Quo facto, simul

Nihil est repertum, multis önerant laudibus,

Hominemque plausu prosequuntur maximo.

Hoc vidit fieri Rusticus: "Non meherculè

Me vincet," inquit; et statim professus est,

"Idem facturum meliùs se postridiè."

Fit turba major: jam favor mentes tenet,

Et derisuri, non spectaturi, sedent.

Uterque prodit: Scurra digrunnit prior,

Movetque plausus, et clamores suscitât.

Hunc simulans sese vestimentis Rusticus

Porcellum obtigere,—(quod faciēbat scilicet,

Sed, in priore quā nil compērerant, latens)—

Pervellit aurem verò, quem celaverat,

Et cum dolore vocem naturæ exprimit.

Adclāmat pōpulus, "Scurram multò similiùs

Imitatum;" et cogit Rusticum trudi foras.

At ille profert ipsum porcellum è sinu;

Turpemque aperto pignore errorem probans,

"En, hic declārat, quales sitis iudices."

50.

VENATOR ET CANIS.

Adversus omnes fortis veloces feras
Canis quum dōmīno semper fecisset satis,
Langūere cœpit annis ingravantibus.
Ālīquando objectus hispidi pugnæ suis,
Arrīpuit aurem ; sed cārīōsis dentibus
Prædam demisit. Hīc tum Venātor dolens
Canem objurgābat. Cui senex contrā latrans ;
“ Non te destituit ānīmus, sed vires meæ.
Quod fūimus lauda, si jam damnas quod sumus.’

FINIS.

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